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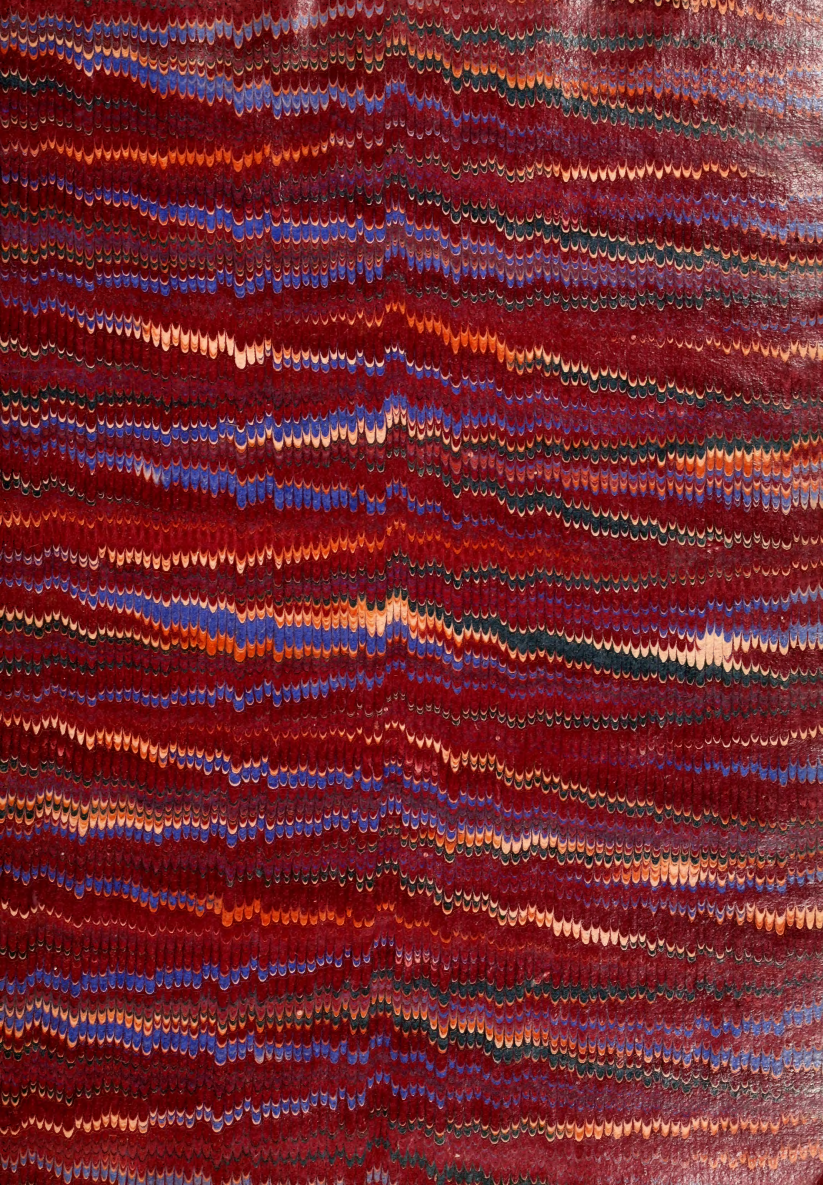
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The Language of Parody
a
Study in the Diction of Aristophanes.
A
Dissertation
submitted to the
Board of University Studies
of the
Johns — Hopkins — University
in conformity with the requirements
for the degree of
Doctor of Philosophy
by
Edward William Hope.
1905.



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The Language of Poetry

Study in the Science of Aesthetics

A

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for the degree of

Doctor of Philosophy

by

Edward William Hoffe

1902

Although the subject of "parody in the Greek comic poets" has claimed the attention of many scholars from time to time, forming a theme for dissertations and more pretentious works, there has been no systematic treatment of the language of parody aiming to give a full collection of those words by which the writers of the old comedy secured their parodic effects.

It is this work which I have tried to do for Aristophanes. The following pages contain what professes to be, however insufficient it may be found, a complete list* of ~~these~~ words, by the use of which Aristophanes departs from the usage of the ordinary Athenian life of his day and rises to the loftier tone of tragedy or other form of poetry. There will be found, moreover, many words not belonging to this higher sphere which are yet used in parody. Such are those dialectical words with which Aristophanes

* With the limitation stated on p. XIV regarding words occurring only in lyric verse.

~~interest~~ well how to depict the manners of his provincial fellow-countrymen from Boiotia, Megara and Lakeldaimon. In this part I have not been at pains to collect more dialectic variants of words which were current in Attic, but have included only such as are not at home on Attic soil in any shape.

The places where the higher tone is consciously sought coincide in large measure with those which have been shown by Scholiasts and modern scholars to be parody or paratragedy; but not unfrequently poetic words spring up from surroundings which seem quite sober and matter-of-fact, and a close study is necessary often to enable one to see why they are used. Thus the formal limits of known parody are too narrow, and many words in the subsequent pages though not found in parodic lines, have nevertheless a poetic color.

On the other hand all parody does not contain words distinctively poetic since it is born often, not of words, but from various relations which are connected with the thought rather than its form of expression. One common example of this is where the poet joins to weighty or lofty themes things that are trivial or often vulgar. Here the words themselves may be quite colorless. Ribbeck points out that parody often consists in holding up to view the ordinary affairs of daily occurrence, and, naturally, in this case, no further embellishment of language is necessary. Another method is employed where words of the common crafts are used to parody work of a higher nature. This is a kind of reversed parody an example of which may be seen at Thes. 52 ff. (See also under ΤΕΚΤΩΝ). In the former case Aristophanes is not ridiculing the

words of the writer quoted, but uses them simply because the thought fits what he is himself thinking to say. The situations are parallel, but on different levels (See Eg. 1250). Still another kind consists in the substitution of a vulgar or commonplace word for the tragic expression resembling it in form or sound. Ex. Ach. 119, where $\pi\rho\omega\kappa\tau\acute{o}\nu$ is put in the place of the original $\sigma\pi\lambda\acute{\alpha}\chi\eta\sigma\tau\acute{o}\nu$. Other examples can be found from the cross-references.

Certain characters can always be expected to speak in an exalted way. Euripides, of course, always uses the language of the tragic stage, and he is followed in this by Menisilochos. Aischylos also uses a lofty style of speech, but his diction, unlike that of Euripides, is thickly sown with Epic words. For Aristophanes Aischylos is the poet of the good and glorious past. His type of mind

belonged to the heroic times - his plays concerned themselves with Epic subjects, and to emphasize these facts Aischylos not only uses Epic words but is sometimes represented as writing in hexameter, at least Euripides, his critic, uses hexameters when "taking off" the Manner of his adversary. See Ran. 1273, 1276, 1533. Lamachos, in whom Hartung saw a parody of Achilles, uses many Epic and tragic words. His son, who appears in the Pax, uses Epic words chiefly, since during his whole stay on the stage he is reciting battle scenes from Homer. Polimos and Kudioimos also use heroic language. From the stately quack, Sokrates, and his other self, the *ἄδικος λόγος*, in the Clouds, we have constant reminiscences of Euripides. And so when others come into contact with the foregoing characters they are straightway kindled into flame and would speak with all

The charm of all the *Musae*", either in mockery as when *Dikaiopolis* meets *Euripides* on his own level in the *Acharnians* or out of vanity, as is the case with *Strepsiades* who is comically dazzled by *Sokrates*' bombast. On the same principle servants are apt to speak in the fashion of their masters. See *Ach.* 1174 ff., *Thes.* 39 ff.

A close comparison of the kinds of words used by different speakers throughout the plays is very illuminating at times. Attention may here be called to a fact that, so far as I know, has never been noticed, be its significance what it may. It is repeatedly the case that after a poetical word has been used by one character in the drama, another, within the next line or two, will refer to the same object using the prosaic equivalent for the poetical word, or the Attic equivalent if an Ionic or otherwise un-Attic word has preceded. A few examples will suffice to make this clear.

Ran. 1378 cf. 1381, 1365 (σταθμός - πλάστιγξ). Pax
 933 cf. 937, 949 (ὄϊς - πρόβατον). Lys. 94 cf. 96, 97
 (μυθίζω - λέγω). There are numerous instances
 of this close connection of picturesque and prosaic
 words, and it frequently amounts to a clear proof
 that Aristophanes used the unusual word
 designedly, - the plain word following would
 make the other more conspicuous. The nearer
 or the more closely connected in thought the two
 words are, the easier it is to believe in this. Less
 striking as a proof, but perhaps equally as valid,
 is the use of prosaic synonyms in places
 further removed from the word in question,
 but where the situation described or the
 character of the thought is similar. Often
 observation of these things brings with it the
 most trustworthy evidence for the character
 of any word. The quality, or, so to speak, the
 color of the poets' feeling that appears in

his choice of this or that word must be discerned. It happens very frequently that this internal criticism is the only means of judging we have, owing to rarity or non-appearance of the word elsewhere in extant literature. How very different might our judgments be if we had a really large mass of good prose literature of Aristophanes' period! The use of this method for determining the nature of a word may prove deceptive if the latter occurs but once, for the parody may be expressed by another word or not in words at all, but in the situation, as said above. It is more certain when the same word recurs in parody several times. Consequently, the status of a word of one occurrence ought to be judged more rigidly by its use in other authors. This external evidence is more valuable for positive than for negative conclusions. It cannot, for example, be said

with assurance that the non-use of a word by prose writers proves it to be poetic, for: 1) the authors consulted may have had no occasion to use the word, or: 2) it may have occurred in prose that has been lost. The case is different, though, where all prose writers agree in consistently refusing to use a word which at the same time occurs in poetry, while they do use a synonym. On the other hand if a word can be shown to be in use in prose writers of, or just before, Aristophanes' time, there could be no excuse for his not using it except that he did not wish to do so, but preferred to use the word of our texts for a special reason (generally a humorous one).

As before said, if a word is found several times and always in parody, we may feel assured it does not belong to the speech of everyday life, but serves as a vehicle for the poet's humor. Unfortunately this is only rarely

the case - most of the following words occurring both in and outside of parody. This makes classification hard and uncertain in many instances. The sort of evidence to be used in classifying words may be indicated at this point. It consists in finding the answers to such questions as these: In what kind of metre is the word prevailing found? What prose writers use it? How often? In what way? Does it prevail in poetry or in prose? What characters in our plays use it? or in addressing whom is it used?, or in speaking of whom? Was there any other word possible? Is it a favorite with any particular author? If a word is common in Euripides, we may feel sure that Aristophanes uses it for the purpose of parodying Euripides' diction, and so with Aeschylus.

Quite commonly a word which seems to belong to the higher style of Aristophanes is used by one or

more writers of classic prose. In such cases the principle I have followed is this: If the Orators (esp. the later ones) use the word in a natural and sober way, it is to be taken as good evidence that the word is not poetic, and only the decided, consistent use of Aristophanes himself should be allowed to outweigh such evidence. Of course different prose writers have widely different values as evidence for standard prose usage. Of the Orators - Antiphon, Andokides and Aischines use many tragic and poetic words without rising above their ordinary level very much to do so. This makes them of no great authority in this sphere. Plato is brimful of poetry, and the poetic words seem to be welded to his thought. At other times he formally quotes or brings such words up for discussion. He is never on the earth for very long at a time. Xenophon, too, abounds in poetic and un-Attic words, and Thucydides alone would not prove a word to be standard Attic prose.

Herodotus has many words in common with tragedy, especially with Sophoklean tragedy. As to Aristotle it is difficult to estimate his value for classification purposes—certainly it is not very great. Perhaps the best rule is to allow him to rank as a trustworthy witness for prose usage in the case of those words which he, as a scientific writer, would naturally have needed in classifying, defining and explaining.* Taken singly these writers, then, would not have decisive weight, but with two or more of them the case might be different, always remembering that Aristophanes himself is a more trustworthy guide for his own diction than is any other.

If a word has no synonym, if it is *vox propria*, as such it belongs no more to one writer than to another, no more to poetry than to prose, but would be used by all writers who had occasion to speak of the thing which it names. Thus synonyms are a great aid in classifying words. Another

* No account has been taken of occurrences in prose writers later than Aristotle as they are without value for our purposes.

help may be mentioned here in this connection, and as supplementing those spoken of on page x-viz. the proximity of other picturesque words and the number of these. Parodic words occur in patches or bunches. Often for several pages there will not be an unusual word. The tone continues placidly discursive and colorless. Then, all at once, an exciting element is introduced - a new character, a word, dropped as if by accident, - which suggests an opportunity for parody, and immediately there is a shower of poetic words. When we have struck one of these veins naturally we look more carefully for the nuggets lying about.

The plays differ greatly in the amount of parody they contain. In the *Trogs*, where Euripides and Aischylos wrangle, while Dionysos and the Chorus stand by to judge and mock, we have the greatest amount of parody. Next comes the *Thramophoriazusai* with Euripides and

Mnesilochos quoting tags of tragedy to each other in antiphonal chant while Agathon and his servant swell the total. The Acharnians and The Birds both have considerable parody, The Lysistrata has very little etc. etc.

A word must be said about meters. I have included in this treatise only those words which occur in iambic trimeter, iambic tetrameter (iamb. tetr.), trochaic tetrameter (troch. tetr.), anapaestic tetrameter (anap. tetr.) and hexameter (hex.) though attention will always be called to the fact of a word's occurring only in the last named metre. In other words my object has been chiefly to collect only in the metres used in dialogue. Words that occur only in lyric lines have not been included, and all occurring exclusively in metres other than trimeter have been marked.

In classifying my material I have made

10 divisions under which to group the words.

- | | | |
|-----------|--------------|---------------|
| 1) Epic | 6) Old Attic | 11) Boiotian. |
| 2) Lyric | 7) Doric | |
| 3) Tragic | 8) Doubtful | |
| 4) Poetic | 9) Obsolete | |
| 5) Ionic | 10) Un-Attic | |

Of course many of 4, 5 and 6 cannot be distinguished, and it is understood that all these divisions overlap each other for the most part. Only the general tendency of any word toward one or more of the above divisions is defined. What Aristophanes felt the word to be has in many cases determined what number should be affixed. For example if a word occurs prevaillingly in tragic parody it is marked with a 3, in spite of the fact that it may occur in Epic and lyric poetry also. Still I think in every case I have noted its use in other classes than that to which its number assigns it. The number 4 is broader and more undifined than the previous three

I have used the text of Bergk (second edition) for the eleven plays, and for the fragments I have followed Koch's numbering in the new Oxford edition.*

The books which I have found most helpful in preparing this paper, and to whose authors I desire to make special acknowledgment for the full freedom I have used in taking from their works all that helped me in mine, are the following:

W. H. Van De Sande Bakhuizen "De Parodia in Comœdiis Aristophanis" 1877.

J. Van Leeuwen - Editions of the separate plays. (The Thesmophoriazusai, Lysistrata and Plutus came out too recently to admit of my consulting them).

R. A. Neil "The Knights of Aristophanes" Camb. ridge Univ. Press. 1901.

W. J. M. Starkie "The Wasps" London, 1897.

* References to the tragic fragments are made in accordance with the arrangement of Nauck Tragicorum Graecorum Fragmenta (Second Edition).

H. Van Herwerden Ἀριστοφάνους εἰρήνη
Lugduni-Batavorum, 1897.

Kock "Komodien des Aristophanes" Dritte
Auflage. Berlin, 1876.

W. Gunion Rutherford "The New Phrynichus"
London, 1881 (Esp. the first two chapters).*

Blaydes' complete edition of the plays and
fragments.

Henricus Wittekind "Sermo Sophocleus
quatenus cum scriptoribus Ionicis congruat
differat ab Atticis" Budingae, 1895.

O. Diener "De Sermone Thucydidis quatenus
cum Herodoto congruens differat a scriptoribus
Atticis. Leipzig, 1889.

G. L. Jungius "De vocabulis antiquae comoediae
atticae quae apud solos comicos aut omnino
inveniuntur aut peculiari notione praedita occurrunt. 1897.

Gustavus Sauppe "Lexilogus Xenophonticus sive
index Xenophontis Grammaticus. Lipsiae, 1869.

* Views opposed to those here set forth may be found
in an article entitled "The language of tragedy and
its relation to old Attic"; by James Dennison Rogers,
in the American Journal of Philology Vol. XXV. p. 285.

On parody in general: Especially suggestive has been a Johns Hopkins dissertation "On Parody and Paratragedia in Aristophanes with especial reference to his Scenes and Situations" by Augustus T. Murray. Berlin, 1891.

Holger Ribbeck "De usu parodiae apud comicos Atheniensium. Pars I. (continens epicorum parodias).

Id. Die Parodieen bei den Attischen Komikern. Zweiter Theil. Berlin, 1863

Id. Die dramatische Parodieen bei den Att. Kom.

Epititrum commentarii in Acharnenses Aristophanis Lipsiae, 1864.

For other literature bearing on this subject see Starkie "Wasps of Aristophanes" p. 85.

An indispensable aid have been the Indexes of Dindorf, Ellendt, Rumpel, Gehring, von Essen, Pruss, Holmes, Forman, Ast, Sturz, Nauck and Schweighauser. For Euripides we unfortunately have no sufficient index, and it may well be that

statements made on the basis of the one I have used (that, namely, which forms the last volume of the old Glasgow edition of Euripides) may prove to be inaccurate or insufficient. I have not had the benefit of the new index to Isocraetia which has lately been announced.

Wm. de M...

ἀ^{1,3}. Vesp. 1379 (bis). Thes. 689. Ran. 759. Plut. 127, 1052 (bis). Prose: Plato Hipp. Ma. 295 A.

ἀβυσσος³. Lys. 174. Ran. 138. Aischylos is fond of the word. Prose: Hdt. 2, 28. Cf. Plato Parmen. 130 D. Cf. BUB.

ἀγανός⁴. Vesp. 1467. Lys. 886, 1109. Twice only in tragedy: Aisch. Ag. 101. Eur. I. A. 601. It has no prose warrant, since Plato Pol. 364 D is from Homer.

ἄγγος⁴ for ἀγγεῖον or ὕδρια. Ach. 936 (cf. 940). fr. 234. 511. No example in classic prose. SEE Rutherford New Phryg. p. 23. SEE ΤΕΛΕΥΑΝΟΣ

ἀγήραος^{1,3}. Once in anapaestic verse: Av. 689. The whole passage abounds in epic words. Prose: Thucyd. 2, 43. Plato Phil. 15 D. Tim. 33 A. Polit. 273 E. Legg. 947 D. The form ἀγήρατος is used by Lycias, Xen., Plato.

ἀγίζω⁴ for καθιερών. Plut. 681 (only here in simple). Av. 566 (καθ-). Lys. 238 (καθ-). Isae.

μαρὰ τὴν συνθετὴν ἐν-.

ἀγκυλοχῆλης! Eq. 197 (hex.). 204. See Batr. 295. Hec. Sc. 405. Not in Homer, Pindar, Tragedy.

ἀλαός⁴. Once in Trochaic line: Lys. 640. Epic and lyric in its range.

ἀγορητής⁵ for ῥήτωρ. Hec. 1057 (see the line). Cf. Il. 1, 248.

ἄγριος³. In the sense in which it is used at Thes. 455 it is descriptive of the ill-treatment women suffered from Euripides. Note the pun in the next line. The oft recurring sly hit at Euripides' mother is obvious. Bakhuizen says in this sense it is foreign to comedy. For other meanings cf. Hec. 349, 567. Vesp. 705. Thes. 47. Plut. 298.

Cf. σχέτλιος

ἀγυιά⁶ for ὁδός, ἄγροσος. Only in the phrase κνισᾶν ἀγυίας: Eq. 1320. Av. 1233. Cf. Dem. c. Mid. 530. Xen. Cyr. 2, 4, 3. For the parody in Av. 1233 see Bakhuizen ad loc.

ἀγρόνη.³ Ach. 125. This is rather close to Eur. Heracl. 246, of which it may be a parody. See also Bacch. 246. Soph. O. R. 1374. Prose: Aischin. Aristotle.

ἄδυτος or ἄδυτον! Once in hex.: Eq. 1016. Plato Thraet. 162 A. in a figurative sense.

ἀέραος.⁴ Nub. 275 (lyr.). Ran. 146 (Herakles), 1309 (parody: Eur. fr. 856). At Ran. 146 the word used elsewhere of clouds and waves is combined with a vulgar word (σκῶρ) to bring out the humor of the dialogue, which Herakles and Dionysus are holding in grandiloquent style. Prose: Xen. Agro. 1, 20. Kyr. 4, 2, 44. Plato Legg. 966 E. Phaid. 111 D (poetic). Elsewhere it has the meaning "perpetual."

ἀέριος.² Nub. 337 (par. of dithyrambic poets). Av. 1389 (Kinēraia). Prose: Plato [Ep.] 984 D. Aristotle etc. In tragedy only in lyrics.

ἀεροδόνητος.² Only in a parody: Av. 1383

4

(κινεαίας). Aristoph. has probably coined this word.
Cf. πτεροδόνητος, δορέω, νιφόβολος (Av. 952, 1385),
ὑφαντοδόνητον (Av. 943).

αἶαί.³ Ach. 1083 (Damachus), 1084. Lys. 961.
Thes. 885 (Eur.), 1042 (Meneas), 1128 (Eur. fr. 139).
The single αἶ occurs Plut. 706.

αἶγιαλός.⁵ Vesp. 110. Prose: Thuc. 1, 7. Xen.
An. 6, 4, 4. Hdt. freq. (see Diener).

αἶθαλός.³ but only in compound καθ- in
Ar.: Av. 1242 (ptg.), 1248 (par. of Aiasch. fr. 160),
1261 (metaph. of love). Cf. σποδίζω (Vesp. 329),
Πυρποδέω (Hub. 1497. Vesp. 1079), καταίθειν (Thes.
727), ἐμπιμπρημι (Hub. 1484. Thes. 749 etc.).

αἰθέριος.^{3,8} Nub. 380 (Socrates). Av. 349 (crates),
689, 776, 1277 (messengers). Euripides uses the
word some 10 times, and αἰθήρ about 100 times.

Plato Locr. 96 C is the only instance in classic
Attic prose. -

αἰθός.^{3,8} Thes. 246. The comic situation here is just

the place for a tragic word. Moreover the noun αἶθος is Euripidean, and as it is Eur. who is doing the burning, probably Ar. uses the word designedly.

αἵματοπώτης¹. Eg. 198 (hex.), 208. Cf. γαλακτοπότης and οἶνοπότις (Thes. 393)

αἵματοσταγής³. Parody only: Ran. 471 (Eur. γε. 383). Koch compares Aisch. Ag. 1309. Sept. 836.

αἵματού³. In Ar. only as compound καθ-: Thes. 695 (par. Eur. Telephus). καθαιμάσσω is used in the same sense by Plato Phaedr. 254 E.

αἰνιγρός^{3,8} for αἰνιγμα. Ran. 61 (Dionysos). Prose: Plato Tim. 72 E. See γρίφος (Kiep. 20).

αἰνιγμα is the regular form in prose and tragedy, our word occurring but twice in all tragedy:

Eur. Phoin. 1353. Rhos. 754.

αἰσῖος¹. Only in hex.: Ran. 1276 (par. Aisch. Ag. 104). Many of the words that Ar. quotes from Aischylus will be found to be Epic. Prose: Xen. Kyr. 2, 4, 19 (of an omen).

αἰτίζω¹. Only in hex.: Pax 120. The prose form is αἰτέω.

αἶψα². Only in parody: Nucl. 1166 (Eur. Hec. 173 ff.). Pax 1064 (hex. cf. Il. 10, 350. 23, 430 etc.). The prose word is αἰσθάνομαι or εἴσταιω (See Jebb on Soph. Ai. 1263).

ἄκλεης³. Av. 744 (par. of Pind. fr. 82). Lys. 853. ἄκλεως occurs Antiphon 1, 21, cf. Hdt. 5, 77. ~~cf. Hdt. 5, 77.~~ κλεῖν

ἄκραιβνής⁴. fr. 32. Here the prose word would prob. be καθαρός. Thucydides alone of Attic prose writers uses the word (1, 19, 52). Cf. Eur. Hec. 537. Alk. 1052.

ἄκτις^{1,3}. Nucl. 572. Vesp. 1032 (pty). Pax 755 (pty). Av. 1009 (cf. Eur. Supp. 650), 1092, 1711 (Maezenus) cf. trag. fr. adesp. 49. In tragedy nearly always of the sun's beams. Prose: Plato Tim. 78 D. Aristot. frag. ~~cf. the prose word, if ἄκτις is not prose?~~

ἄλγος³. Only in parody: Thra. 147 (Agathon)

The word is rare, ὀδύραι being used in prose. The verb ἄλγέω, however, is common enough.

ἀλεωρή'. Only in parody: Vesp. 615, with which Ribbeck compares Il. 12, 57. 15, 533. Aristotle has it of armor.

ἄλκιμος³⁵. Vesp. 1060, 1061, 1062. Plut. 1003, 1075 (both in an old proverb). Never used by Ar. save in parody. Prose: Xen. Hell. 7, 2, 16. 6, 2, 25. 7, 3, 1. An. 4, 3, 5. Cyr. 1, 4, 22. Hiero 5, 3.

Hdt. several times, and Plato Polit. 614 B (with a play on Ἀλκίρου).

ἄλοχος^{1,3} for γυνή. Never in trimeter. Lys. 1286. Ran. 1050 (Aisch.). This is an allusion to the Bellerophon story. The word is chiefly epic (over 100 times), but Eur. uses it some 30 times, Aisch. 5, Soph. 1 (O.R. 181) in choral part. δάμαρ occurs in Eur. 55 times. Our word in prose: Plato Theait. 149 B (for the play upon δοχεῖαν following). Legg. 680 B (from Nomus). Cf. Πλάτῳ



ἀλύνω³ for μαίνομαι. Only in a parody: *Vesp.* 111
(= *Eur.* fr. 665). An Euripidean word, also in Homer
and Ionic prose.

ἀλφάνω' for εὐρίσκειν or τυγχάνειν: fr. 324, 2
Once only in tragedy: *Eur. Med.* 298.

ἀμαλδύνω': *Pax* 380 (*Hermias*).

ἀμέχαρος'. Only in a parody: *Thes.* 1049 (*Mnes*)
This is just after a passage full of Euripidean echoes.
Tragicists have it in lyrics. With *Thes.* 1049 cf.
Eur. fr. 122.

ἀμενηνός'. New in trimeter. *Aw.* 686 (cf. *h.*
Hom. Ver. 352). fr. 222, 3. See Bakhuyzen
ad frag. 1. Prose: *Plato Locr.* 100 C.

ἀμήχανος^{3, 8} for ἄπορος. Only in parody: *Eq.*
759 (par. of Prometheus of Aisch.). *Ran.* 1429 (cf.
Eur. fr. 886, 3). Prose: *Xen.* and *Demosthenes*.

ἀμφίπολος' for θεράπειν. Only in hex. and
lyr. lines: *Ran.* 1338. fr. 9. The former is a
parody of *Eur.* fr. 741, the latter from an oracle.

ἀναδύομαι' = emerge. Ran. 1460 (Dionysos). Cf. Il. 1, 359, 496. Od. 5, 337. Ae = "shrink back" it is used by Demosthenes and at Ran. 860.

ἀναδής.⁴ Once in anapaests: Vesp. 1045. The verb ἀδσάινω is found Od. 18, 70. 24, 368. Aesch. uses it also. Plato uses ἀμειννός in this sense of "feeble": g-r.

ἄναξ ²/₃. This word is freq. in comedy and tragedy: Eur. has it about 60 times; Ar. about 18, but almost always of divine beings. The exceptions are; Pax 89 (of Trygaeus). Av. 781 (a par. of Phrynichos probably). ἀναπαιδεύειν³. Only in parody: Eg. 1099 (Soph. fr. 447, 2).

ἄνασσα^{3,1}. See on ἄναξ. Of 4 cases in Ar. only one concerns a human being; Lys. 706 (par. of Eur. fr. 699). Eur. has it some 20 times. Prose: ^{7.72}Isoc. 203 D. Arist. ^{specimen to be studied}

ἀνεμώκης! Only in anapaests: Av. 697 (poetic passage). This and Eur. Phoin. 163 are the only

plures cited in Stephanus. Cf. the epic ποδῶκῆς.

ἀρείσιος¹ Only in parody: Eg. 1266 (cf. Pind. fr. 66). Pax 1097 (cf. Il. 9, 63). Now in trimeter. See Soph. fr. 5.

ἀνθάπτομαι³ for ἀντιλαμβάνομαι: Ran. 474 (par. cf. Eur. fr. 383). Prose: Plato Pol. 525 C. Ep. 328 C. Thuc. 8. 50, 97.

ἀνταυγής³ Thro. 902 (Eur. as Menelaos) Cf. trag. fr. adesp. 67.

ἀντίμιμος³. Thro. 17 (ptg. cf. Eur. fr. 925). Prose: Arist. Rhet. 3, 3, 3. Thuc. 7, 67 has ἀντιμίμοις.

ἀντιφερίζω.¹ Only in anapaests: Eg. 813 (par. Ribbeck compares Il. 21, 487), 818.

ἄντρον⁴. Mostly in lyric lines: Pax 223 (Hermes). Av. 1097. Thro. 1019 (par. cf. Eur. fr. 118). 25 times in Eur. Prose: Xen. An. 1, 2, 8. *passim*

ἀντωδός³ Thro. 1059 (Eur. to Echo). This is clearly mockery of the introduction of Echo into the tragedy of Andromeda, but the word itself is not

available index to Eur. For like words see Eur. Med.
1177. ⁶ I.T. 179.

ἄνω ⁴ for ἄνώ. Only in ptg.: Vesp. 369. Prose:
Plato Crat. 415 A is only for etymological purposes.

ἄνωρύραστος ^{3, 8} for ἄλεκτος or ἄρρητος. Only
in ptg.: Av. 1715 (trag. fr. adesp. 49). It is a
messenger's speech.

ᾠοιδή ^{1, 3} for ὠδή. Only in anapaestic tetr. and
lyric lines: Hüb. 297. Av. 241, 906 (par.), 908
(par.). Thes. 111 (par.). Ran. 213, 675.

ἁπαιόλημα ³. Hüb. 729 (Socratico). The prose words
would be ἀπάτη or ἀποστέρησις: cf. Hüb. 728,
731, 747. At Hüb. 1150 the proper name Ἀπαιόλη.
Our word is not in classic Attic prose.

ἁπαστία' for νηστεία. Only in troch. tetr.:
Hüb. 621 (^{Homeric flavor}).

ἁπαυδάω ³. Eq. 1072 (just after a mock oracle).
Ran. 369 (bis). See Heil ad Eq. 1072.

ἁτείρων' for ἁπείρος. Av. 694 (= boundless).

Plat. Phaedros 257 B: ἄτλ₁κ₂ές (Hermias)

Cf. Orph. Arg. 13 and Eur. fr. 781, 30). fr. 250 (= circular) So Aisch. fr. 379, 2. Empid. 237.

ἀπηνής ' for ἀναίσχυντος, ἀταίειρος etc (Schol.):
Hüb. 974 (Just Reason speaks after two old songs have been quoted). Prose: Plato Phaed². 257 B.

ἀθύρωτο³. Ran. 838 (Eur. speaks in parody). There is a v.l. ἀπύλωτος. Similar expressions are:
ἀθυρόγλωσσος, Eur. Or. 903. ἀθυρόστομος, Soph. Ph. 187.

Cf. Phryg. hom. imit. 15.

ἀπτομαι. See ἀνθάπτομαι, ἐνάτ., καθαγίς.

ἀράσσω^{4,8} Eccl. 978 (but see Rutherford New Phryg. p. 6). By conf. it is also read at Lys. 459 (MSS ἀρήξατε).
The compound ἐξ- occurs. Eg. 641. Hüb. 1372. Theo. 704. Homer uses only the compounds ἀδ-, ἐξ, συν.
Hdt. uses the simple once: 6, 44.

ἀρήγω⁹. Theo. 696 (par. of Eur. Telephoe). Plut. 476 (par.)
Lys. 303, 459 (dub. l.). Xesp. 402 (ἐπ-). Prose: Hdt. 7, 236. Xen. Kyx. 1, 5, 13. 6, 4, 18 (ἐπ-). The regular prose word is βοηθέω. ἀρωγή is used by Ht. only in

The action is religious

parody of Aeschylus in the form of direct quotations from him. Cf. Ran 1265 etc.

ἄρουρα¹ for γῆ. Only in hex.: Ran. 1533 (par. of Aesch. fr. 36). Plato has it in epic passages: Ap. 28 D, Tim. 22 E, 73 C, 91 D. Legg. 829 A. See Willekins p. 40.

ἄρρηκτος^{4,8} Lys. 182 (adv.). Here the tone is prosaic enough, yet the word is not found in classic Attic prose.

ἀρχέλαος⁴ for ἡγεμών. Eq. 164. v. Heil ad loc. See on ταχός.

ἄσβεστος¹. Only in hex.: Pax 1287 (par. cf. Il. 16, 267. Od. 4, 15). Lamachus' son is reciting.

ἄσπον⁴ for ἐγγύτερον. Only in troch. tet.: Eq. 1306.

ἀστερακτί³ Eccl. 464 (cf. Il. 6, 492). A tragic word would be funnier by the contrast. Note that στένω, the prose form of στενάχω, is used 462.

ἀστραπηφορέω³. Pax 722 (par. Eur. fr. 312), where Hermes speaks. Favorite word with Euripides.

ἀταύρωτος³. Lys. 217, 218. Solemn language is to

be expected here in these mock-tragic proceedings. Cf. Aisch. Ag. 244.

ἀτηρός³. Vesp. 1297. Only place in comedy, and just after a parody of some tragic part. Plato Krat. 395 B only for etymology.

ἀτταταῖ³. Ach. 1190, 1198. Hec. 707. Theo. 223, 1005. Ran. 57.

αὐδάω. SEE ἀπαυδάω, ἐξαυδάω.

αὐθαδία³ for αὐθάδεῖα. Theo. 704 (Meno.). Tragic metre. SEE Antiph. incert. 13.

αὔος⁴. Never in trimeter. Eg. 594 (proverb). Lys. 385 (cf. Alex.³ Olynth. 1). Eccl. 309 (dub. l.). Prose: Plato Legg. 761 C. ~~Leck 946~~ Hdt. 2, 71. Ξηρός is the usual word. Cf. αὐαίνω and Ξηραίνω.

αὔρα³. Pax 945 (metaph.). Av. 727, 1717 (plg. of trag. fr. adesp. 49). Ran. 314, 1438 (par. of Eur.). Prose: Plato Rpb. 401 C (poietes). Xen. Hell. 6, 2, 29. Symp. 2, 25. Oik. 20, 18. Hdt. 2, 19. Euripides has it at least 20 times.

αὔτε' for αὖ. Hec. 595 (par. of fr. Trup. 2 Bgk.). Vesp.

1015. Pax 1270 (par. cf. Welcker Ep. Cycle II 553).

ἀυτέω^{1,3} for βοάω. Lys. 717 (ptg.). Note tragic Ζῆν'.

αὐτόκοπος^{1,3} Only in hex.: Ran. 822 (par. of Aisch.).

Not found in Homer or Tragedy. Probably coined by Ak. in imitation of many Aischylean words. Cf. αὐτοβράβη, αὐτοβούλητος, αὐτοχέρης, αὐτοδαίκτος etc.

ἄφασία³. Only in par.: Thro. 204 (cf. Eur. I.A. 837.

Hel. 549). Cf. ἄφατος. Prose: Plato Legg. 636 E. Phil 21 D.

ἄφατος³. Only in ptg. or by Dorian characters: Av. 428 (ptg.). Lys. 198, 1080, 1148. At Av. 1189, 1713 οὐ φατός.

ἀφελής[?] Only in anap. tetr.: Ege. 527 (= Eurcl). The tone is epic. An old word is suitable to describe Kratinos' poetry. Demosthenes uses it in the sense "plain" or "blunt", and in the sphere of literary criticism it means "simple".

ἄφθιτος⁴. Only in anap. tetr.: Av. 689, 702. Freq. in the Epos and tragedy.

ἄφραδία¹. Only in hex.: Pax 1064 (cf. Il. 10, 350. 23, 430. 7, 446). The prose word is ἀφροσύνη.

ἀφρήτωρ.¹ Only in hex.: Pax 1097 (par. cf. Il. 9, 63).

ἀχαλίνος.² Only in par.: Ran. 838 (Eur. fr. 492, 4).

Prose: Plato Legg. 701 C. Xenophon uses ἀχαλίνωτος.

Ἀχαρνῆῖδαι.¹ Ach. 322. Cf. the epic Πηληϊάδης.

The natural expression would have been ὧ Ἀχαρνῶν παῖδες.

ἀχνηρία.³ fr. 20 (pty.). 27 b. Bakhuizen says it is an Aeschylean word: (Gh. 301. Ag. 419). The prose word is ἀπορία or περία.

ἄχος.^{1, 2} Only in par. or pty.: Theo. 1054. Ran. 1334, 1531 (Aisch. fr. 36). Frequent in tragedy. Prose: Xen. Kyr. 5, 5, 6. 6, 1, 37. Helt ~~2, 31~~.

B.

βαίος.⁴ Ach. 2 (bis). Rub. 1013. Freq. in Aisch. and Soph. Once in Pind. P. 9, 77 (- paucio).

βάσκι.¹ Only in par.: Theo. 783. The compound δια- Av. 486 (= strutto). See Aisch. Pers. 664, 672.

βέλος.⁴ Only in par.: Ach. 345 (Eur. Telephos).

Yi. 615 (Il. 12, 57. 15, 533). Av. 1714 (Trag. fr. adesp. 49). Freq. in Homer as = "missile" (cf. Pind. O. 13, 93). S.

Xen. Kyr. 3, 3, 69. With Av. 1714 cf. 1749.

βλαστάρω⁴ ae = "be born": Av. 696 (poetic). Lys. 406 (cf. Aisch. Sept. 594). The compound ἀνα- Lys. 384. With Av. 696 Ribbeck compares Soph. O. R. 156. A. 2, 551. Od. 11, 294. The word is at least rare in prose: Plato ^{Rep.} Pol. 262 B (from Aischylos). Rpb. 498 B. Phaid. 251 B (of the soul's qualities). It is the regular word for the budding of vines etc. cf. Nub. 1124. Av. 1479.

βλέφαρον³ for ὀφθαλμός. Ran. 1441 (Eur.). Plut. 822. Here the tone is like the messenger's speech in tragedy. Cf. Simon. fr. 58. Soph. Ant. 104. Eur. Phoin. 546 etc. Elsewhere in Ar. it has the regular meaning "eyelid": Vesp. 12. Eccl. 406. Plut. 721, 730, 736.

βόημα⁴. Only in troch. tet.: Nub. 967 (a quotation from the dithyrambic poet, Kydikos). See Aisch. Ag. 920.

βόειος¹. At Ran. 924 Euripides uses the adj. with ῥήματα in the sense of "large and sounding", as the Schol. explains. At Eq. 954. Vesp. 40 it = "stupid", carrying a double meaning with it in the play on Σῆψος

and δηρός. Prose: Plato Pol. 338 C. Hdt. 2, 37, 168.

Aristotle several times. ἔργα βόειος comically joined to θυμός, instead of σάκος, is used by Aisch. at Ran. 1017 (pty.).

Βολή for κεραυνός (Av. 576, 1538, 1727 etc.), occurs once in a tragic line: Av. 1242. This Nauck believes to be taken from the *Lycymnia* of Euripides. Prose: Xen. Hell. 4, 5, 15. Thuc. 5, 65. (In both places of "a blow with a weapon").

Βόσκηρα³ in the meaning "food". Ran. 872 (Eur. to αἰθήρ — "ἐμὸν βόσκηρα"). In its normal meaning at Ach. 811.

Βόστρυχος⁴ Never in trimeter. Nub. 536 (par., Eur. El. 509 ff. Aisch. Cho. 168 ff.). Eccl. 955. See fr. 334: ἑλικοβόστρυχος, which Jungius says is coined after epic models. Note that Ar. uses κίκιννος Nub. 1069. fr. 218. Cf. πλόκαμος.

Βοτά⁴ Once in iamb. text: Nub. 1427. Cf. Arist. O. 1415.

112
ΒΟΥΚΟΛΕΨ⁴ for ἀπατεύ. Probably only in parody:
Pax 153. Eccl. 81 (Soph. Inachos). Here is a double
play on the meanings "to tend" and "to beguile".
ΒΟΥΛΑΪ⁴ = concilia. Only in par.: Eq. 3. See Van
Leeuwen ad loc.

ΒΟΥΛΥΤΟΣ¹ = evening. Av. 1500 (Prometheus). Homer
only the adverbial ΒΟΥΛΥΤΟΝΔΕ.

ΒΟΥΝΟΜΟΣ³. Only in par.: Ran. 1383 (Aesch. quotes
his own fr. 249).

ΒΡΕΓΑΣ⁴. Only in par.^{or lyrics}: Eq. 31, 32. Lys. 262.

ΒΡΟΤΟΣ⁴. Eq. 601 (See *heil here*). Kub. 460 (par., Il. 10,
212). Pax 180, 236 (parody of Epic style), 286, 849. Av. 107, 687,
1266 (ptg.), 1269, 1491, 1609. Thro. 683, 1023 (par., Eur. fr. 120).

Ran. 1187 (par., Eur. fr. 158). Plut. 640 (ptg.). fr. 164. All
of the foregoing have the plural except Pax 180 (sing.) and
Av 107 (dual). The plain word is ἄνθρωπος, as appears
from Plut. 421 (where it is contrasted with θεός), or θνητός
as opp. δ' αἰθάνατος (see Lysias 2, 80). See θνητοί.

ΒΡΥΨ for ἀκράζω. Kub. 45. Ran. 829. Psalt. Xiv. (par.)

5, 12 (See Sauppe's Index). Plato Ax. 371 C. Pol. 383 B (from Aischylos). The word is chiefly tragic.

Βυθός⁴. Only in choral parts, never in trimeter; Eg. 607. 609. Ran. 247. Prose; Xen. Oik. 19, 11; Arist. some 10 times. Cf. ἀβυσσος.

Γ

γαῖα⁴. Only in choral parts, and never in trimeter: hub. 290. Av. 1064. Ran. 1529 (hex.). This last is a parody of the Glaukos of Aischylos. Prose form is γῆ.

γαμήλιος³. Av. 1758. Thio. 1034 (par., Eur. fr. 122), 1122 (par., Eur. fr. 889). Not in classic prose, but γαμηλία, "a wedding feast" is used by Isaios and Demosthenes.

γαμφηδαί¹. Only in hex.: Eg. 198 (par. of oacles). Here and at Eur. Ion 159 (hex.) it is used of the bill of birds. Cf. Il. 16, 487. 19, 394.

γάνυμαι¹ for ἡδέομαι. Ach. 7. Vesp. 612. Prose: Plato Phaidr. 234 D. Xen. Symp. 8, 30, where it is discussed as an Homeric word.

γαῦρος³. Ran. 282 (= Eur. fr. 788). Eur. -line of the

Three Tragœdians use the word. See *Hyperoche*.

γερονταγωγεῖν³ Only in direct quotation from Sophocles: Eg. 1099 (= Soph. fr. 434).

γερουσία⁷ Lys. 980 (ἀ γερωχία). The Lakædaimonian herald is speaking.

γλυκύθυρος! Pub. 705. Lys. 551. See Il. 20, 467.

γονή³ Only in pty.: Eccl. 3. This whole ῥήσις is a "take off" of Euripides' introduction. The prose word is γένος. Perhaps there may be a further reason for using the word in that γονή is used of 'generating' also, and the humor would be heightened by such a suggestion in the case of a lamp. See Ran. 946, where Eur. himself uses γένος in explaining his method of writing tragedy.

γοργόνωτος³ A word coined in imitation of χρυσόνωτος, χαλκόνωτος etc.: Ach. 1124 (pty.). See Van Leeuwen *ad loc.*

γρυπάετος³ Ran. 929. Euripides is here quizzing the Aeschylean manner. See Aesch. fr. 422 (γρυπῆτος) See Jungius.



γύης³. Av. 230, 996. Not in classic prose, for Plat. Ep
1, 310 is a quotation from some poet.

γύνης³. Only in par.: Thuc. 136 (= Aisch. fr. 61).



δαίνυμι¹. Only in hex.: Pax 1279, 1282 (both mock heroic).
The prose word is ἐστιάω.

δαίος⁴. Never in trimeter; nub. 335 (par. of cyclic poets).
Ran. 897, 1022 (= warrior). The Epic form δαΐιος is very
frequent in Homer.

δάμαρ³ for γυνή. Only in par.: Thuc. 913 (Mureq. quotes
Eur. Hel. 574). Freq. in Euripides. See ἄλοχος, 1385.

δάπεδον⁷. Av. 1265 (ptg.). Ran. 351. Plat. 515. fr. 110, 2.
Freq. in Euripides. Xen. An. 4, 5, 6 and Helt. 4, 200 are
the only instances I find in classic prose —

δαρδάπτω¹. Nub. 711 (Here the nature of the biters welcome
such a lofty word). Ran. 66 (Dionysos). fr. 409. The
Tragg. use the short form δάπτω.

δείλαιος³. Eg. 139, Nub. 12, 709, 1473, 1504. Vesp. 40, 165,
202, 1150. Pax 232. Av. 990. Eccl. 391, 1051. Plat. 850. Thuc.



except two cases it is joined with οἱμοι, and except in five cases the metre is tragic. Prose: Lys. 24, 23. Aischin. 1, 172. 3, 77. See Rutherford H.P. p. 45.

δειμαίνω⁴. Only in anap. tetr.: Vesp. 1042. Plato is the only good Attic prose writer who uses the word. Euripides has it about 16 times, and it is freq. in Hdt. The noun δῆμα occurs at Ran 688, which Plato has frequently and Thucydides twice (7, 80, 23. 2, 102, 2); but δῆος is more usual in prose.

δειματόω⁴ for φοβεῖν or ἐκφοβεῖν: Ran. 144 (Dionys. 302). In classic prose only [Plato] Ax. 370 A.

δέπας¹. Only in hex.: Pax 1093 (mock heroic). Not in classic Attic prose.

δηλαδὴ⁴. Only in trochaic tetr.: Vesp. 442. Eccl. 1157.

δημός^{1, 8}. Eg. 954. Vesp. 40. In both places it is used because of its resemblance to δῆμος. Not in classic Attic prose, but Arist. H.A. 8, 2 has it. Xenophon uses στέαρ.

διακρίνω⁸ as = to separate into elemental parts. Only

in parody: *Thrs.* 13 (Eur.) See Bakhuizen ad loc.

δίοπτης³. Only in par.: *Ach.* 435 (cf. *Soph.* O.C. 1086, Eur. *Rhes.* 234 (= a o p y)).

δῖος³ as = from heaven. Only in par.: *Thrs.* 856 (= Eur. *Hel.* 2).

δίπτυχος³. Only in par.: fr. 558 (cf. Eur. *Phoin.* 1354 ff.).

Offt. in Eur. In *Ar.* it means "two", but in *Hom.* "double-folded".

δμῶς³. Only in ptg. *Ach.* 887, 1174. *Ar.* is probably imitating Euripides in both places, for he uses the word frequently. Cf. ἀμφίπολος.

δόλιος¹ for ἀπατηλός (*Xen.*, *Plato*): *Eg.* 1068 (*hex.*). *Par.* 1068 (*hex.*, epic parody), *Thrs.* 1202 (Eur. to *Hermes*), *Plut* 1157 (*bio.*, - of *Hermes*). *Prose*: *Xen.* *Anab.* 1, 4, 7 (dub. l.) is the only instance in cl. Attic prose.

δολῶ¹. Only in *hex.*: *Eg.* 1067. *Prose*: *Xen.* *Kyr.* 1, 6, 28. The prose word is ἐξαπατάω. Cf. δόλιος.

δόμος³. Never save in par., ptg. or lyric parts:
Ach. 450, 456, 460, 543 (Eur. fr. 710). *Hub.* 303, 1161. *An.* 1241, 1247 (*Aisch.* fr. 160), 1708 (cf. *Trag.* fr. adesp. 49), 1710, *Lys.* 807 (Eur. fr. 699). *Thrs.* 871 (= Eur. *Hel.* 68). *Ran.* 136, 1273



(Aisch. fr 87). Eccl. 11. At Hub. 1265 Kock reads δόρων,
Bergk ἰστων. The prose word is οἰκία. Cf. the
compound διαδοιδόρος Plat. 1072. See λέλασθαι.

δορέω⁴. Only in ptg. and lyr.: Av. 1183 (ptg.). Eccl. 952.
Cf. ὑφαντοδόνατος (Av. 943), ἀεροδόνητος (Av. 1385),
πτεροδόνητος (Av. 1390). Prose: In cl. Att. prose
Xen. Symp. 2, 8 is the only instance.

δορά². Only in par.: Ran. 1211 (= Eur. fr. 752). Prose:
Hdt. 4, 175. Elsewhere Ar. uses δέρμα.

δρασεῖω³. Vesp. 168 (See Starkie here). Pax 62 (ptg.).
This desiderative form is not found in cl. Att. prose.

δρομαῖος³. Only in par.: Pax 160. Ran. 478. In
cl. Att. prose: Xenophon only. Plato and Demosthenes
use δρομικός.

δύομαι (ἀνα-)ῶ meaning "to emerge". Only in a
line spoken by Dionysos: Ran. 1460. Cf. Il. 1, 359, 496.
Od. 5, 337. In the sense "to shrink back" by Demosthenes
and Ar. Ran. 860.

δυσζενής³. Only in par.: Ran. 1219 (= Eur. fr. 441). Eur.

alone of the Tragg. use it. Cf. *δυσέπαινος* (= base minded) in Plato.

δυσκάθαρος ³. Only in *ptg.*: Pax 1230 (cf. Soph. Ant. 1284).

δύσμορος ³. Av. 7. A favorite word with Sophocles, who has it about 35 times. Prose: Antiphon III B 11.

δυσπινής ³. Only in *ptg.*: Ach. 426 (Trag fr. adesp. 42; cf. Soph. O.C. 1597).

δύσποτος ³. Only in a line spoken by Euripides: Ach. 419.

δύστηνος ³. Av. 354. Lys. 426, 652, 699, 959. Thes. 878. Ran. 1332 (*ptg.*). Eccl. 166, 763. fr. 461 (*par.*). Prose: only Dem. 19, 255.

δυσφορέω ³ for *δυσχεραίνω*: Thes. 73, Ran. 922. In both Eur. is spoken to. Cl. prose: Xen. Cyr. 2, 2, 5 (1) 2, 2, 8. Idem: Ep.

δυσχείμερος ⁴. Ran. 125 (Dionysos to Herakles). Not in prose before Aristotle.

δῶμα ³. Only in *par.*: Ach. 479, 1072. Hubs. 1159. Pax 115 (Eur. Aiolos). Thes. 871 (= Eur. Hel. 68). fr. 268.

E.

ἔα². *Nub.* 1260 (ptg.). *Pax* 60 (tragic context). *Av.* 327, 1495, *Thes.* 699, 1009, 1105 (par., *Eur.* fr. 125). *Plut.* 824. *Euripides* more freq. *Prose*: *Plato Prot.* 314 D.

ἔγκονέω³. *Ach.* 1088 (note in 1094 the regular word σπεύδω, and at 1085 ταχὺ βάδιζε). *Vesp.* 240 (par.), *Av.* 1324, *Ecc.* 489 (cf. 483). *Plut.* 255. *Homer* uses the word, but only in pres. part. with some other verb.

ἐγκυκλούμαι⁴. *Vesp.* 395 (tragic tone; cf. *Ran.* 154), 699. At *Av.* 346 περί τε κύκλωσαι. See *Green* on *Vesp.* 395.

ἔδραι^{1,2} in the meaning "abodes". *Lys.* 345 (of *Athina*). *Thes.* 889 (ptg. cf. *trag.* fr. adesp. 65). *Ran.* 324 (*Pausanias* describes the ἔδραι here as an ἀγαθόν). The word is very freq. in the *Tragg.* and appears about 15 times in *Homer*. In *Ar.* whenever the plural is used in lyric passages and tragic scenarios it has a poetic color. In the meaning "seats in the Assembly" there is nothing poetic about it.

ἑδῶλια³ meaning "abode". Only in par.: fr. 1. See

ἔδραι, and Holden on fr. 7.

ἔθανον.³ The simple occurs only in parodic lines:
Ach. 893 (Θανών). Thes. 865 (= Eur. Hel. 53). Κατθανεῖν
occurs in par.: Ran. 1477 (= Eur. fr. 638). See Rutherford
N.P. p. 40 and Note.

εἴβω (κατ-) for καταλείβω. Only in par.: Lys. 127
(cf. Il. 24, 794. Od. 21, 86). Not in tragedy nor classical prose.

ἐκατουκεφάλας.² In a par. of the dithyrambic sort:
Hes. 336. ἐκατουκέφαλος occurs Ran. 473
(par., Eur. fr. 383).

ἐλασίβροντος.² Only in parody: Ege. 626 (Pind. fr.
144 Bgk.).

ἐλεαίρω' for ἐλεέω. Only in par.: Ege. 793. Cf.
οἰκτίρω.

ἐλινύω⁴ for ἄρχέω σι ἀναπαύομαι. Probably
only in ptyg.: Thes. 578 (notice the metre all about here).

ἐμολον.⁴ Ege. 21-26, 73. An. 404. Lys. 743 (par.),
984, 1263, 1297. Thes. 1146, 1155. Ran. 1232 (= Eur. I. T. 1).
See Rutherford N.P. p. 41. Prose: Xen. An. 7.2.72.⁴

ἔμφερής⁴ for προσφερής (Eccl. 67) or ὁμοίος: Num. 502.
Vesp. 1102 (See Rogers' note here). fr. 68. Prose: Xen. Kyx.
5, 5, 31. Hdt. several times.

ἐναντα^{1,2} Probably only in par.: Eg. 342 (See Neil's note).
ἐνάπτομαι^{4,8} for ἀμπέχω or ἀμπίσχω. Num. 72.
Aov. 1250 (near a parody). Ran. 430. Eccl. 80 (par.). fr. 65.
253, 1 (middle voice). Prose: Hdt. 7, 69. Σεῦ ἀπτομαι

ἐνδίκως³ for δικάως. Only in troch. tet.: Pax
630. Prose: Plato Phil. 12 D. Legg 754 A. Ep. 318 D.
335 D. Tim. 85 B. Nowhere else in classic prose.

ἐξάκεσις.³ Only in anap. tet.: Ran. 1033 (Aisch.).
This is apparently the only appearance of the word in
literature. Prob. it is a genuinely tragic word, or one
coined for such on the analogy of verbal compounds
with ἐκ.

ἐξακούω³. Aov. 1198 (par., trag. fr. adesp. 30). Thes.
293. In the passive it is found at Xen. Kyx. 4, 3, 3.
(Not elsewhere in classic prose). Sophocles as usual
shows a fondness for this compound.

ἐξαιάω³, meaning "to tear out." Only in iamb. tetr.:
Lys. 367. At Eg. 708 ἐξαρηάομαι. ἐξαιάω
does not appear in classic prose. Eur. Cycl. 236 has
the middle of "tearing out the entrails", and as Eur.
is mentioned in parody just after the word is used, he
may have been the cause of its use.

ἐξαναγκάζω³ for ἀναγκάζω. Only in trochaic
tetr.: Ar. 378 (perhaps a quotation from some tragic
poet). Soph. uses it, of course. Prose: Xen. Comm.
2, 1, 16. Hdt. 2, 3. Not elsewhere in cl. prose.

ἐξανδρόομαι³. Only in par.: Eg. 1241. The
source of this parody is not known but the preceding
verse is aimed at Eur. fr. 700. (See Heils' note). The
usual word is ἡβείω. At fr. 744 ἀνδρίδεσθαι in
this sense, "to come to manhood."

ἐξαπίρης⁵ for ἐξαίρης, which is used 11 times
by Ar., occurs only in the Plutus: Plut. 336, 339,
815. (cf. 353 ἐξαίρης). See Diller p. 25 for the
prose references. Xen., Thuc. and Hdt. use ἐφαρμακ

and Plato once (Pol. 621 B). It is not in the Orators.

ἔξ αὐδαίω^{1,2}. Only in par.: Ach. 1183. It is entirely avoided in classic prose, Yeitch thinks. Homer and Eur. have it often. See αὐδαίω.

ἔξεδρος³. Only in parody: Av. 275 (Soph. fr. 593). Thuc. and Xen. use ἔκδημος, "away from home".

ἔξώπιος³. Only in par.: Thro. 881 (cf. Eur. Hel. 467). 884. An Euripidean word.

ἐπιγλωττάομαι³ for ὀνειδίζω or λοιδορέω.

Lyz. 37.

ἐπιδήμιος¹. Only in hex.: Pax 1098 (par., Il. 9, 69). The noun ἐπιδήμια, *houenia*, is used by Dem., Xen. and Plato. Our word appears Hdt. 2, 37.

ἐπισκύνιον¹. Only in hex.: Ran. 823. (The chorus parodies Aeschylus style using a large number of epic words). Our word occurs but once in Homer (Il. 17, 136) but is freq. in the Anthology. Ar. uses ὄφρύς Nub. 582. Plut. 756.

ἐπιστροφαί³ = "haunts". Only in par.: Ran. 1383.

(Aeschylus quotes Aesch. fr. 249), Plato uses in this sense διατρίβαί (Euth. 2 A, cf. Ep. 337 E). So Andocides 32, 2. Ar. nub. 1058.

ἔπος⁴ for λόγος (= a speech): Ar. 174 (plg.). Pax 520. In the meaning "proverb" or "saying": Ar. 507. Lys. 1038. For this latter sense a prose writer would use λόγος or τὸ λεγόμενον or παροιμία; So Ar. Thro. 527 and Plato. See Van Leeuwen ad Ar. 174.

ἔραμαι⁴. Only with parodic tone; Vesp. 751 (lyr.). Pax 1078 (Il. 9, 63). An hexameter line. Euripides at least 20 times. The active voice is used in prose; So Ar. Ar. 76, 135 etc.

ἐργάζομαι (ἐξ-)³. Nub. 1393 (tragic rhythm). Van Leeuwen thinks this is a tragic word. However, it is freq. in prose: Xen. Comm. 1, 4, 11. 2, 4, 7. Oik. 15, 2 etc. Thuc. 1, 142. 4, 4, cf. 5, 75. Aeschin. 88, 6. Dem. 23, 56. 4, 12.

ἔρδω^{3,5} for ποιέω. Only in par.: Vesp. 1431 (proverb). See Rutherford N. P. p. 49.

ἐριβρεμέτας. Only in hex.: Ran. 814 (parodic).

ἐριώλη! Eq. 511. Vesp. 1148. At. means the word merely
to run upon ἔριον. Cf. οὐέλλα.

ἐρπύζω! Vesp. 272 (parodic). Compound forms:
Ran. 485 (καθ-). Eccl. 398 (παρ-), 511 (παρ-). I
cannot find the simple in any classical prose writer.

ἐσθαλό^{2,4} for ἀθαλός. Only in parody: Ran. 1218
(Eur. quotes Eur. fr. 661). Prose: Xen. Cyr. 1, 5, 9. Plato
has it, but only as a poetic word and mostly in quotations
from poets. The form ἐσθός is usual in lyric poetry
and invariable in Pindar; see Gildersleeve Pind. O. 1, 99.

ἐτήτυμος^{1,3} Only in parody and hex.: Pax 119 (Eur. fr. 18). Often in Homer and Tragedy. See ἔτυμος.

ἔτυμος³ Only in par.: Pax 114 (Eur. fr. 17), 118 (adv.). Prose:
Plato Phaed. 260 E. See ἐτήτυμος. X

εὐνή⁴. Vesp. 552. Av. 1286. Theo. 1122 (par., Eur. fr. 889).
Eccl. 958, 967. At Eq. 605 it means "camp-bed", in
which sense alone it is regular in prose (see Heil ad loc.).
Still Xen. Cyr. 8, 8, 14 = a regular bed. The prose word
is στρώμα, κλινίς (Theo. 261), κλίνη (Ach. 1090.).
See on λέχος

εὐδία³. Only in hex.: Ran. 1528 (cf. Aisch. fr. 36). Here the chorus speed Aischylos on his way to the upper world. The word is not in Homer, and in tragedy only at the place cited. It is avoided by classic prose writers, but εὐδός is found in Xenophon.

εὐπάλαμος⁴. Only in anap. tetr.: Eq. 530. This is quoted from Kratinos according to the Schol. Not found in classical prose.

εὐσκοπος³. Eccl. 2 (pty.). Prose: Xen. Kyx. 6, 3, 2. Plato *Crat.* Ma. 13. Aristotle H.A. 9, 41, 5.

εὐστομέω^{3,5} for εὐφημέω: Hüb. 833 (tragic metre). See Soph. Ph. 187. Lucian Philop. c. 17. An. mos ἀποσιωπάω, σιωπάω: cf. Hüb. 105 and 833.

εὐχολή¹. Only in hex.: Pax 1276 (par., *Al.* 8, 64). Prose: Hdt. 2, 63. The Attic prose word is εὐχή.

ἐφεξις³. Only in par.: Kyx. 338 (note πρόσαςις, the usual word, in the following line). It is in no extant tragedy, but Hesychius ii, 239 gives it. See Starkie.

ἔφημερος⁴. Only once by Socrates; Nub. 223. (See Van Leeuwen's note). It is freq. in Pindar and tragedy. Aisch.
μυρο ἔφημερίος once (Pr. 546).

ἐχθαίρω^{3,5} for μισέω. Only in par.: Ran. 1425 (Ion fr. 44). See Wilckink p. 28 for examples.

ἔχομαι (ἐξαρ-)³ for ἀνέχομαι. Nub. 1373. (Here Strepsiades, after hearing an incident from one of Euripides' plays, says he is not able ἐξαρέχισθαι.) Pax 702.

ἔχω (κατ-)⁴ meaning "to fill". Nub. 328, 572 (cf. Aisch. Pers. 387. Il. 16, 79). Hermippus 2, 9 has it in an hexameter, and Kratinos Od. 1, where Odysseus addresses the island of the Cyclops.

Z

ζάθεος⁴. Never in trimeter; Nub. 283, Av. 927. Ran. 383. It occurs only in choral parts.

ζέω (ἐπι-)³. Only in pty. in a metaph. sense: Ach. 321. Thro. 468. See Rutherford N.P. pp. 16, 17.

Ζήν³ for Ζεύς. Only in parody or lyric lines.

Hub. 564. Pax 722 (= Eur. fr. 312). Av. 570, 1740. Lys. 717
(cf. Eur. Kykl. 669). Note that Lysistrata deliberately
changes from Ζεὺς to Ζῆν'.

H

ἡδυμελής⁴. Only in anap. tet.: Av. 659. Off. in Pindar.
ἡπιός^{1,5} for πραῦς. Vesp. 879 (lyr.). Pax 938 (here
used to rhyme with οἱ in the preceding line). Prose:
Thuc. 2, 59. Plato Pol. 408 A (from Homer). Phaidr. 279 B.
Tim. 85 A. Demosthenes 1, 7. 24, 193. 56, 44 (last two are
adverbs).

ἡπιῶν¹. Eq. 1023 (ἀπιῶν). This Homeric word comes in
naturally after the mock-oacles in 1015 ff. The Doric
form is common in Pindar and tragic chorus, but in
dialogue only here and Eur. Rhis. 776.

ἡπιρός⁴ for ἑπιρός. Only in choral parts - never
in trimeter: Pax 800 (par., Stesichoros fr. 34). Av. 683,
714, 1099. ἡρ is used by the Tragg. for ἑαρ. Prose:
Xen. Hell. 3, 2, 10. This is the only place in classic prose
and Xenophon himself uses ἑπιρός (An. 1, 4, 11) and

ἐαρίζειν (An. 3, 5, 9)

(H)

Θᾶκος ³ φοι καθέδρα οἱ Θρόνος. *Nunc in trimeter:*
Hub. 993 (the ἄδικος λόγος σπριακ). Ran. 1515 (Aisch.),
1522 (Aisch.). *Prose:* Plato Polit. 288 A. Pol. 516 E.
Xenophon Kyx. 8, 7, 10. Symp. 4, 31. Hdt. 1, 181. Σε θάσσω.
θαλάσσιος. *See under πόντιος.*

θαμά ⁴ φοι πολλάκις. *Mostly in lyric lines:* Eg.
990. Av. 234. Thes. 952 (all lyric). Plut. 1166. fr. 149, 4.
Prose: Isocr. Panath. 102. Plato Phaed. 72 E. Xen. Mem.
1, 22. πολλάκις freq. in Ar.

θάσσω ³ φοι κάθημαι. *Only in ptyg.:* Vesp. 1282
(cf. Od. 18, 239. Eur. Hel. 438. Hec. 36). Thes. 889 (Eur.)
It is freq. in Euripides. See Θᾶκος.

Θείνω ⁶ φοι παίω, πατάσσω, σποδέω (see Hub. 589.
Av. 497. Eg. 1130. Ran. 547. Hub. 1376. Av. 1016. Ran. 662): Ach.
564. Eg. 640, Vesp. 1384. Av. 54, 1613. Lys. 364, 821.
Ran. 855. *See Rutherford N.P. p. 10.*

Θέλω ³. *In all cases where θέλω follows a*

consonant (except Eg. 713. Lys. 1216, where Van Leeuwen would change the reading to ἐθέλω) the tone is mock tragic; Thro. 412, 908 (= Eur. Mel. 562). In the following lines θέλω follows a vowel: Ach. 198, 318 (par.), 355, 426 (ptg.). Iub. 801. Vesp. 493, 521. Av. 407 (ptg.), 929 (par.). Lys. 473. Ran. 1442, 1468 (ptg.).

Ecl. 1017. The phrase ἦν θεὸς θέλη is used in good prose. In Ar. it occurs: Pax 939, 1187. Ran. 533. Plut. 347, 405, 1188. For the different spheres of ἐθέλω and βούλομαι see Gildersleeve Pind. O. 7, 20. P. 1, 40.* Rutherford H.P. pp. 415-16. H.W. Smyth Ionic Dialect § 588. See Van Leeuwen ad Vesp. 493.

θεόσепτος.³ Only in anap. tet.: Iub. 292. Van Leeuwen compares θεοσέπτωρ, περίσепτος.

θερμόβουλος.³ Only in par.: Ach. 119 (Eur. fr. 858). Ar. comically substitutes πρωκτόν for σπλάγχνον.

θέρμω'. Lys. 1079 (dub. l.). Ran. 1339 (par., Od. 8.426). This last line is hexameter. The prose form is θερμαίνω (Ach. 1175. Pax 843. Ran. 844) and is used

* For a full statement see Dr. Gildersleeve in The A. G. P. 16 p. 525-6.

by Plato, Xen., Aristotle. See θάλλω (Av. 1092) and
θέρω (Plut. 953).

Θέσπιος¹. Only in hex.: Av. 977 (oracle). It seems
to occur elsewhere only at Hes. fr. 54.

Θεσπιωδέω³ for μαρτεύομαι. Only in par.: Plut.
9 (Eur. Or. 285). Prose: Plato Ax. 367 D (poetic). No-
where else in classic prose. Hdt. has θεσπίζειν.

Θέσφατα⁴. Only in par. or ptg.: Eg. 1233, 1248 (from
the Billerophon of Eur.). Pax 1073 (hex.). With the last
Ribbeck compares Il. 8, 477. Od. 4, 361. 10, 473. The
prose word is χρῆσμός.

Θήγω⁴ for ἄκονάω. Only in hex. or lyr.: Lys.
1256 (cf. Eur. Phoin. 1389. Iliad 11, 416). Ran. 815 (hex.
ptg.). Prose: Xen. Cyr. 2, 1, 11. ibid. 13, 20. 1, 2, 10.
ibid. 6, 41. Mem. 3, 3, 7. Nowhere else in classic prose.

Θηλύφρων³. Only in ptg.: Eccl. 110 (trag. fr. adesp.
51). Blaydes compares Eur. I. A. 421. fr. 364.

Θίς^{1,3}. Only in par.: Vesp. 696 (Soph. Ant. 591 cf.
Ar. Nub. 892, 1265), 1521 (= chore. An epic parody).

Θνητοί' for ἄνθρωποι. Never in trimeter: Nub.
574 (lyr.). Pax 1063 (hex. stacle), 1071 (hex.). Av. 708
(anap. teti.), 1059 (par. cf. Soph. O.C. 1085). See βοτός.

θοός². Only in par. or lyric line: Eg. 554, 1265 (par.,
Pind. fr. 66). Ran. 1233 (= Eur. I.T. 1). The prose word
is ταχύς or ἐλαφρός.

Θραυσάντυξ³. Only in par.: Nub. 1264 (Xenokles fr. 1).

Θρεττανελό². Only in parody: Plut. 290 (fr. 11
Philoxenos, Bgk. p. 1263), 296. See Ran. 1285. Ach.
1227. Eg. 17 for similar words.

Θροέω³. Only in hex.: Ran. 1276 (= Aisch. Ag.
104). Euripides in mockery of Aischylos.

Θυγατέρος³ for θυγατρός. Only in parody:
Vesp. 1397 (Eur. Alc. 677).

Θυέλλα⁴. Only with parodic tone: Nub. 336 (anap.
teti.). Strepesiadis parodies the dithyrambic poets.
Not in classic prose. See ἐριώλη. At Lys. 973
πρηστήρ and τυφώς occur.

Θυηδή' for θύρα or θυσία. Av. 1520 (Prometheus)

Not used in classic prose. See Ar. 901. Pax 1052.

Θυμαίνω * for χαλεπαίνω or ἀχθομαι. Nub. 609 (The Cloud chorus repeat what the Moon told them to say to the Athenians), 1478 (to Hermes). Not found in classic prose. Eupolis Map. 21 has it. Cf θυμούμαι.

Θυμοδέων! Only in par.: Ran. 1041 (See Nauck Trag. Graec. fragm. p. 72). Aeschylus is dealing with an epic subject and uses epic words.

Θυμός^{3,4} in the meaning "heart" or "soul", where it is personified and addressed as an individual. In these places the tone is always poetic, and most of them are parodies of Euripides. Ach. 353, 450 (cf trag. fr. adesp. 44), 480 (par.), 483 (par.). Eg. 1194 (ptg.). Vesp. 383 (lyr.). Elsewhere in Ar. it means "passion", "courage", "desire", all of which also are to be found in prose. If we omit Ach. 353, where the meaning is doubtful, θυμός (= heart, soul) will occur only in parody and a lyric line. See Pind. O. 2, 98; N. 3, 26.

θυμούμαι^{3,8} Only in par., or by tragic characters:

Thuc 518 (par., Eur. fr. 711). Ran. 584 (Dionysos), 1006 (Aisch.).

Euripides uses it about 30 times, Sophocles 12, Aeschylor

5. Prose: Plato freq.; Thuc. 7, 68. Xen. Cyr. 5, 5, 5. An.

2, 5, 2. Eq. 1, 10. Antiphon 11 γ 3. Isoc. 8, ε. See θυγαῖνα
and ὄξυθυμούμαι.

θύρσος³. Only in par.: Ran. 1211 (= Eur. fr. 752, which
Euripides here quotes). See θυρσάζειν Ar. Lys. 1313.

θυρός⁴ for σπρός (Plut. 269, 270, 804. Xenophon Hell.
4, 4, 12. Vect. 4, 2. Aristotle); Lys. 973. fr. 94. 217.

Blaydes says: "Fox non alibi apud comicos a scriptores
obvia. Prose: Theophrastus H P. 8, 11, 4. See Moeris.

Θωρήσσομαι^{1,5} for Θωρακίζω. The word is used
only because of the double meaning in it of "arming"
and "getting drunk". Ach. 1134, 1135. Pax 1286 (hex.)

I

ἰάλλω (ἐπ-) ⁴ for ἐπιπέμπω. Nuβ. 1299. Vesp. 1348.

Pax 432. fr. 552. See Thuc. 5, 77, 88.

ἰάχω. Only in hex. and lyric lines: Eq. 1016 (hex.)

Av. 772 (cf 781 and Il. 3, 342. 4, 79. 23, 815 etc.). At Ran. 217 the later Epic form ἰαχέω in a lyric line.

ἰδούοι' for μάρτυρες: fr. 222, 5.

ἰζώ^{4,5} for καθέζομαι. Eq. 403 (pty.). Av. 742 (middle; cf. 727). Ran. 199 (See next line where Clearchos uses the regular word). Prose: Plato Tim. 25, 53. Legg. 855 (middle).

Xen. Ven. 9, 14 (middle). Freq. in Hdt.

ἴημι (συν-) for ἀκούω. Only in par.: Pax 603 (fr. Archil. 50 Bgk.). Hdt. 1, 47 (oracle). See Soph. Tr. 90.

ἴκελος' for ὅμοιος. Only in a quotation from Homer: Av. 575. Also in Ionic prose. See on προσεφέρης.

ἰμείρω* for ἐπιθυμέω (freq. in Ar.). Only in anapaests: Nub. 435. Observe in 433 Strepsiades says he does not ἐπιθυμεῖ, and the chorus replies (in 435) that he shall have what ἰμείρει, for he does not ἐπιθυμεῖ great things. Prose: Plato Krat. 418C (only for etymological reasons). Herodotus has it as a deponent, but it is not found elsewhere in classical prose. See *ἰμείρω*, *προσείρω*, *ποθείρω*.

ἵμερος⁴ for ἐπιθυμία. Lys. 532 (See 53, 53, 66 where πόθος is used). Ran. 59 (ptg.). Prose: Plato Phaidr. 251C etc. (about 10 times). Herodotus has it also. See ἵμείρω.

ἰνδάλλομαι¹. Vesp. 188. The whole scene is a parody of Odysseus' escape from Kyklops' cave, therefore an epic word is natural. Prose: Plato only of classic writers.

ἰοστέφανος². Only in dactylic and anapaestic metre: Ach. 637. Eg. 1323, 1329. There is always an allusion to Pindar, I think. See fr. Pind. 54 Bgk., and Isth. 2, 20. P. 7, 1.

ἰππόλοφος¹. Only in hex.: Ran. 818 (The chorus characterizes Aischylos' style).

ἴσταμαι (ἐξέπ-) ¹⁰⁰ ³ for ἐπίσταμαι. Hüb. 1228. Freq. in Sophocles. Prose: Dem. 19, 246. ibid. 250. Plato Phaidr. 228B. Freq. in Hdt.

ἰώ³. Ach. 566 (ptg.), 568 (ptg.), 1071, 1078, 1080 (all three parodic), 1205, 1212 (ptg.). Eg. 1218. Hüb. 1155 (par., Soph. fr. 451 or Eur. fr. 623), 1169, 1259 (ἰώ μοί μοι). Vesp. 748 (ἰώ μοί μοι), 1292. Pax 236 (par.), 242, 250. Ov. 228 (ptg.)

343, 406 (ptg.). *Lys.* 716. *Thro.* 1047 (ptg.). *Ran.* 1341, 1342.

fr. 401. Especially tragic is ἰὼ μοί μοι (twice in lyric lines). Fourteen of the above are in lyric lines.

K

κάδος ⁵. *Ach.* 549. *Pax* 1202. *Av.* 1032, 1053. *Ecd.* 1002, 1004. fr. 269. Attic prose: Only *Dem.* 21, 133. *Plato Pol.* 616 D. Elsewhere: *Hdt.* 3, 20. *Anacr.* 16. *Archil.* 4. In tragedy: Only *Soph.* fr. 491, 3. In the sense "voting-urn" καδίσκος is more usual (*Ar. Vesp.* 321, 853, 854). κεράμιον occurs *Ar.* fr. 723.

καθαπτός ³. Only in parody: *Ran.* 1212 (= *Eur.* fr. 752). In tragedy it is limited to *Eur.* See ἀποπαί.

καθοοσιόω ³. Only in ptg.: *Plut.* 661. In tragedy by *Euripides* only. (cf. *I. A.* 1602.) The prose word would be ούω. (In *Eur.* l. c. the word is κατηνθρακώθη).

κακοπροθέω ³ for κακοδοξέω. Only in ptg.: *Ach.* 577 (chorus to Lamachus. See *Eur.* fr. 712). *Thro.* 896. In tragedy by *Euripides* only.

καλλίνικος ². *Ach.* 1227, 1228; 1231, 1233 (all parodies).



Eq. 1254. Av 1764. See Van Leeuwen ad Eq. 1254.

καλλι πάρενος³. Only in par.: Thro. 856 (= Eur. Hel. 1).
It is an Euripidean word. See καλλιειής (Thro. 49, 60),
καλαίκομος (Par. 778), καλαιβόας (Av. 682). Compounds
with καλλι- and δουσ are mostly poetic.

καλύπτειν³. Only by Socrates: Hec. 740. In
Attic prose the compound forms only are used, but the
simple is freely used in both act. and pass. by the
Tragedians. See Soph. fr. 333. See next word.

καλυπτός³. Only in pty.: Thro. 890 (Eur. as Menelaos).

See preceding word.

κάμαξ³ αο = "σφατ. shaft." fr. 404 (cf. Aisch.
Ag. 66. Eur. Hec. 1155. El. 852).

κάρα³ for κεφαλή. Only in par. or pty.: Ach.
1218 (Damachos), Par. 153 (par., Bellerophon of Eur.). Thro.
1102 (cf. Eur. fr. 123). See κεραύω.

καρδοκίω³. Eq. 663. Compare all this with the
Messengers' speeches in tragedy. Euripides is fond of
this word. Prose: Xen. Mem. 3, 5, 6. Hdt. 7, 163, 168. 8, 67.

κάρηνον'. fr. 222, 3. Homer 23 times, Hesiod 3, but Pindar does not take it up. Tragedy: Eur. fr. 537, 2.

Aesch. Chor. 396. See κάρα.

καρπεῖον^{4,8} fr. 177. The prose word καρπός (more often plural) occurs Num. 1119. Eccl. 14. Plat. 515.

κάρτα^{3,5} for σφόδρα or πάνυ. Aesch. 344. Ar. 342. Colossian Attic prose: Plat. Tim. 25 D. Only here. σφόδρα occurs in Ar. about 30 times, πάνυ about 100.

κασίγνητος^{1,3} for ἀδελφός. Only in pty.: Thro. 900.

καταιδέομαι³ for σέβομαι. Only in par.: Num. 1468 (See Porson ad Medea 1314; Hauck trag. fr. adesp. 59). See Num. 293. Thro. 123. Prose: Xen. Cyr. 8, 7, 22 and Hdt. 9, 72, 77 are the only places in classic prose.

καταίθω^{3,8}. Thro. 727, 730. Not in the Epics or classic prose. Euripides has it twice, Aeschylus once.

κατάσκιος³. Only in parody: Aesch. 965 (cf. Aesch. Sept. 384). Aeschylus is fond of the word, but it is not so frequent in the other Tragedians. Not in classic prose. Plato Tim. 74 D (κατασκιάζω).



κατόπτῃς³. Only in par.: Ach. 435 (trag. fr. adesp. 23).

The prose word would be κατάσκοπος.

κέαρ² for καρδία (freq. in Ak.). Only in parody: Ach. 5.

κεῖνος^{3,5} for ἐκεῖνος. Vesp 751 (pty.). Pax 48 (an Ionian
dialect). Dyr. 795, 818. Theo. 473 (pty.). See Willebrand p. 14-15.

Rutherford N.P. p. 4.

κελαδέω². Mub. 284 (κελάδοντα). Pax 801 (par., Steich.
p. 749 Bgk.). Theo. 44 (pty.). Ran. 383, 684, 1527. Pindar
uses the word often - See Gildersleeve Pind. O. 1, 9. Never
in classic prose. (Aischines 69, 25 is an oracle).

κέλευθος⁴ for ὁδός, ἄτραπός. Only in par.: Theo. 1100
(Eur. fr. 124 cf. I.T. 32).

κέλλω (εἰς-)³ for κατάγομαι. Only in pty.: Theo.
877 (Eur. as Minelao). The word is not given in our
indexes to tragedy. The simple occurs in Homer, tragedy
and late poets, ἐπικέλλω in Homer and Ap. Rhodius.

See Jungius § 8 Introd.

κευθμῶν⁴. Only in par.: fr. 149, 1 (Eur. Hec. 1).

Not in classic Attic prose, but it is found at Hell. 7, 140

see *leg. s.c.* *Requies*
B. ... D. L. 82; *Requies* ... *Requies*

Requies ...

in the *epos* and tragedy. The verb κεύθω occurs Plato
Hipp. Min. 365 B, ibid. 370 A, but they are Homeric echoes.

* κίκω (ἀπο-) ⁷. Ach. 869 (ἀπέκισαν, shook off).
Van Leeuwen says it is not found elsewhere except
in Simmias, of Rhodes.

κινύρομαι ⁸ for κλαίω. Eg. 11 (cf. 9 and 12). Neil
notes that this is the only occurrence of the word outside
of serious poetry. Aisch. Sept. 123 is the only place
in tragedy. It is not uncommon in late *epic*. Not in
classic prose.

κλαύρα ⁴. Pax 249. Ran. 813. In the former
κλαύρατα is humorously put for σκόραδα. The word
is a favorite with Aeschylus. The only places in classic
prose are [Andoc.] 4, 39. Xen. Cyr. 2.2, 14. At Ar.
Thes. 1041 γόος is used. Plato μωο κλαυμονή, Arist.
κλαυθμός.

κλεινός ⁴. Ach. 1184 (ptg. cf. trag. fr. adesp. 45). Eg.
1328. Nut. 1024. Pax 737 (pax., Simonides fr. 82).
An. 810, 1277, 1372. Thes. 29. Plut. 772 (ptg.). Pseu.

Hdt. 5, 92 (oracle). 7, 228 (epigram). Of Attic writers
Plato only uses it: Soph. 243 A. Legg. 721 C. Oft. in
Pindar and Tragedy.

ΚΛΕΩ^{4,8} for δόξα or τιμή. Ach. 646. Hdt. 459 (pax.,
Il. 2, 12. Od. 1, 19). Ran. 1035. See Van Leeuwen ad
Hdt. 460. Prose: Hdt. 7, 220. 9, 78. Xen. Kyr. 1, 6.
Plato Symp. 208 C. Lys. 2, 5 (cf. ΕΥΚΛΕΗΣ 2, 23).
Thuc. 1, 10, 15. ibid. 25, 24. 2, 45, 7.

ΚΛΗΪΩ⁴ for ἔγκωμιάζω. Never used by Att. except
in imitation of lyric or tragic poetry: Av. 905, 921
(poet), 959, 1745. The other form, ΚΛΕΙΩ, occurs
Pax 778 (pax., Steich. fr. 32 Bgk.). Lys. 1299 (Laconian
chorus). In prose ΚΛΗΪΩ is found, Plato Ax. 371.
Loeb. 100 D. Xen. Kyr. 1, 2, 1 (ΚΛΗΪΖΕΣΘΑΙ).

ΚΛΟΝΕΩ⁴. Eq. 361 (See Neil here). Not in prose of the
classical period.

ΚΛΟΝΟΣ⁴. Only by Socrates: Hdt. 387. Here it is
used for the less pretentious ΚΟΡΚΟΡΥΧΗ (Pax 991.
Lys. 491). Not in classic prose.

ΚΛΥΩ³ for ἀκούω. Only in ptyg.: Epy. 813 (cf. Eur. fr. 713).
 Pax 1283. Av. 407, 416, 1390. Theo. 1018 (Eur. fr. 118). Ran.
 1173 (= Aisch. lcho. 4), 1374. Plut. 601. Not in classic prose.
 Κλωστήρ^{4,8} as = "thread". Only in anap. tet.: Lys.
 567, 571 (cf. Aisch. lcho. 507. Eur. fr. 989). In Epigr. Gr.
 292, 6. ibid. 145 it is used of the thread of the Fates.
 In a lyric line, Ran. 1349 it = a "ball of wool," for
 which the usual word is κλωσμα (Nic. ap. Ath. 372 E.
 Pausan. 6, 26, 7). Cf. τοδύπη. Ar. Lys. 586, and
 τοδουεύειν, 587. For "thread" Plato uses διάνημα
 and νῆμα is the common word. πηνίσματα. Ran.
 1315 (Aischylos).

ΚΥΗΜΙΣ^{1,8} Only in anap. tet.: Ran. 1017 (Aisch. in
 the epic manner). Prose: Xen. An. 1, 2, 16. 4, 7, 11. 5, 2, 16.
 Epy. 12, 7. Nowhere else in classic prose.

ΚΥΪΣΑ'. Aesch. 1045. Pax 1050. Av. 193, 1517. It is
 used only when sacrifices are being offered. Frq. in
 Homer. With the above places cf. Il. 8, 549. Prose:
 Plato Legg. 906 E (elevated subject). Pol. 364 E (from Homer)

Σεε κρυσάω. The only tragic example is Aesch. Pr 476.

κρυσάω'. Eg. 1320 (Σεε Mils' note). Ar. 1233 (ptg).
Prose: Dem. 21, 51. Macart. 66 (oracle). Not elsewhere in
classic prose.

κρύδαον⁴. Vesp 4. Lys. 476. Plato Ar. 368C (of worms). Not elsewhere in classic prose. Pindar has it of donkeys and serpents. Kratinos Χειρ. 8 (hex.).
Ar. uno Θηρίον (Ar. 93) and τέρας is the ordinary word for "monster".

κοίρανος⁴. Only in par.: Aesch. 472 (Eur. fr. 568).
Freq in the εφορ. Not in classic prose. Σεε πολυκοίρανος.

κολυβάω (ἐκ-)^{3,8}. Once in anap. tetra.: fr. 80 (cf. Eur. Hel. 1609). The simple is in Plato.

κολοσυρτός⁴. Only in anap. tetra.: Vesp. 666. Plut. 536. With the former cf Vesp. 667, 593, where πλῆθος is the word. Σεε Il. 12, 147. 13, 472. Hra. Th. 880. Not in classic prose.

κόμπασθα³ for κόμπος or ἀλαζόνευρα. Ran. 940 (Eur. mimics Aeschylus' manner). Blaydes compares

Asch. Pr. 361. *Sept.* 794.

κόπος³ *Ran.* 1265 (*par.*, *Asch. fr.* 128), 1267, 1269, 1271, 1272, 1275, 1277, 1278, 1280, 1284 (Of course all these are mere echoes of 1265). *Lys.* 542 (*weariness*). *Plut.* 321 (Note the *epic* allusions before this). *Prose*: *Plato Prot.* 310 D. *Pol.* 537 B. *Tim.* 87 E. *Xenophon An.* 5, 8, 2. *Eg.* 4, 2. But *Plato* and *Xenophon* have it in the sense of "weariness" whereas *Ar.* in all places except *Lys.* 542 uses it as = "suffering" or "toil".

κορακίως¹. *Eg.* 1033 (*hex.*) There is a pun on κόρως (- *lado*, *soldiers*). *Lys.* 560 (- a fish).

κορέννυμι¹. Only in *epic parody*: *Pax* 1283, 1284, 1285. In *Attic prose* only *Xen. Mem.* 3, 11, 13.

κόρη³ for ὀφθαλμός. *Vesp.* 7. *Thes.* 902 (*plg.*). *Plut.* 635 (*par.*, *Soph. fr.* 644). *Freq.* in *Euripides*. See ὄμμα.

κορμός^{13.5} for πρέμνον. Only in *improb. titr.*: *Lys.* 255 (probably a parody. Cf. *Eur. Herc. Fur.* 240. *Hec.* 575. *Hel.* 1601. *Kykl.* 384). *Prose*: *Hdt.* 7, 36. Only place in *classic prose*. Once in *Homer*: *Od.* 23, 196.

κορος * for παῖς, κριράκιον. Only in hex. and parody:
 Av. 977 (hex). fr. 538 (par., cf Eur. Phoin. 1243, 1273, 1359)
 Plato uses it rather often, Hdt. once: 8,77 (oracle), but
 Hermann Schwignhausen made it as a proper name, Sality.
 Favorite word with Euripides.

κορυθαίολος'. Only in hex.: Ran. 818 (par., cf Il. 2,816).
 κόρυμπος? Only in anap. tet.: fr. 222. See Bakhuizen
 ad fr. 1. Once in Homer: Il. 9,241. Prose: Hdt. 7,218.

κότος'. Only in parody: Ran. 844 (cf Eur. El. 402. Kykl.
 424). Offt. in Aischylos, and about 7 times in Homer.
 The verb κοτῶ is purely Epic, for Plato Lys. 215 C (the
 only instance of its use in classic prose) is from Hesiod.

κουρίδιος^{1,5}. Pax 844. Freq. in Homer and Ap. Rhod.
 The feminine occurs Hdt. 1,135. 5,18. 6,338. Nowhere
 else in classic prose. Plato uses κυρφικός, Aristoph.
 uses κυρφίδιος (Av. 1729). See γαμήλιος.

κραδαίνω * for σείω (cf πάλλω). Only in par.: Ach.
 965 (cf Aisch. Sept. 384, where σείω is the verb), 967.
 Not in classic prose.

καραός'. Ach. 75 (See Van Leeuwen's note), Ar. 123 (αἱ
Καρααί = Ἀθηναί). Lys. 481. fr. 560, 3 (rough, stinging)
Here there is doubtless a covert allusion to Athens. Oft in
the Odyssey of Ithaca. Tragedy: Aesch. fr. 371. Eur. 1011.
Soph. fr. 798. Not in classic prose save Hdt. 8, 44. Καραοί
(= the Athenians).

κρίζω'. Ar. 1521 (Prometheus has already used two epic
words: κρίζα and θυγάτηρ q.v.). Il. 16, 470 (of a
creaking yoke). Not in classic prose. Κρίζω in the same
sense: "to scream", "shriek" is freq. in Ar.

κρουός*. Only in anapaests: Ran. 1005 (= a torrent). See
the comic compound κρουνοχυτροπήρατος (Eq. 89). Our
word occurs in the epos and tragedy, but not in classic
prose. At Ran 1005 the chorus address Aeschylus with
satiric earnestness, telling him to "boldly send forth" his
"torrent of words". At l. 814 ff. Aesch. is said to have
first given dignity to "tragic nonsense". All this is
manifestly mocking of his long, pompous words.

κρουερός*. Only in pty.: Ach. 1191 (See Schol.). Ar. 951.

955. With *Ach.* 1191 cf. Homeric *κρ. γόοιο, φόβοιο, Ηραϊδου*
κρ. Αἰδάο, Euripidean κρ. θαράτου etc. Not in classic prose.
 but *Plato Ax.* 368 C has *κρύος* (frigas).

κτυπέω *. *Ach.* 1072 (πτγ.). *Thes.* 995. *Eccles.* 545. *Plat.* 758 (cf. *Eur. Med.* 1179). The compound *ἐπι-* is found at *Aw.* 780. *Eccles.* 483 (cf. *Ap. Rhod.* 1, 1136. 2, 1081). Freq. in Homer and Euripides (also Sophocles). See *κτύπος*.

κτύπος * for *κρότος* (*Lysist.* 1319): *Eg.* 552 (cf. *2L.* 10, 535). *Aw.* 1156. *Lys.* 1307 (cf. 1319). With this last cf. *Eur. Heracl.* 783. *Tris.* 546. Prose: *Thuc.* 7, 70. *Plato Krit.* 117 E. *Xen. Cyr.* 7, 1, 35. See *κτυπέω*.

κυαναυχής ' Only by the poet Kinesias: *Aw.* 1389. *Ax.* uses its congeners *κυανοβενθής* (fr. 165) and *κυανέμβολος* (*Eg.* 554. *Ran.* 1318 - both lyric). Cf. *Orph. H.* 2, 3. *Eur. Alc.* 262 etc. Not in classic prose.

κύδιστος ' Only in parody: *Ran.* 1270 (= *Aisch.* fr. 238, quoted here by *Eur.*). Oft. in Homer of Zeus and Agamemnon. Not in classic prose. See the two next words.

κυδοιμός ' Only by *Lamachos* in mock-heroic lines:

Ach. 572 (cf. Pax 255. Hom. Il. 5, 573. 18, 535. Emped. 417).

Not in classic prose. See next word.

κῦδος! Only in hex.: Eg. 200 (par., cf. Il. 8, 121). Of the Tragy. Aischylos alone has it. The only instances in classic prose are Hdt. 7. 8, 1. (Xenophon Mem. 2, 6, 11 is from Homer).

See the two preceding words.

κυκλέω³ as = "to move around". Only in ptg.: Aw. 1379 (cf. Soph. Ai. 19. Eur. Or. 632). Thro. 958 (cf. Eur. I.T. 68, 76). See Vesp. 1523. The compound εἰς - Thro. 265. Prose: Plato rather often, and (in middle) Hdt. and Thuc. The prosaic word is στρέφω.

κυλίνδω⁴ for κυλινδέω. Eg. 1249 (par., Eur. fr. 312, where κορίζω is the verb). Hec. 374. Vesp. 492. Thro. 767. Eccl. 208. Not in classic prose. The compound εἰς - Thro. 651.

κυνέω (προσ-) in the form προσέκυσα³ for προσεκύνησα. Only in ptg.: Eg. 156 (cf. Plut. 771), 640.

κυνοκέφαλος! Probably in a parody only: Eg. 416 (of Kleon). See Van Leeuwen's note. Prose: Plato has it twice (Theaet. 161 C. ibid. 166 C), written with one λ, of a

species of monkey. Helt. 4, 191 (Κυνοκέφαλοι, name of a people). Cf. Strabo 48.

κυρέω^{3,5} for τυγχάνω. Only in parody: Ran. 1291 (Aisch. fr. incert. 282). See Willekins p 44. Not in classic prose.

κυρσάνιος⁷ for νεανίας or ἐφήβος: Lys. 983, 1248.

Λ

λάζυμαι³ for λαμβάνω. Lys. 209 (cf. l. 202). Lysistrata has been imitating Aischylos in the preceding lines.

Euripides has it often. Not in classic prose. Cf. ~~l. 209~~.

λάϊνος³ for λίθινος. Only in parody: Ach. 449 (trag. fr. adesp. 44). Freq. in Euripides, and several times in Homer. Not in classical prose.

λακέρυζα¹. Only in par.: An. 609 (Hes. fr. 183, 1). Elsewhere: Poëta ap. Plato Rpb. 607 B (nowhere else in classic prose). Hes. Op. 747. See λάσκω.

λακίς³ for ῥάκος, ῥάκιον. Only in a line spoken by Euripides: Ach. 423. The word, however, does not seem to occur in Euripides who uses δάκισμα (Tro. 497). Often in Aischylos. See Alkaios 18.



λαμπρύνομαι³ = "to be made clear sighted." Only in par.:
Plut. 635 (cf. Soph. fr. 644). In the meaning "to distinguish
oneself" Eg. 556 (So Thuc. 6, 16. Aristotle Eth. 4, 2, 4 etc.).

Xenophon uses the passive = "to be bright". Cf. λαμπρότης
in Isokrates 6, 104. 10, 17. Ep. 4, 11. Demosth. 21, 158.

Not in classic prose.

λάμπω (ἐκ-).³ Only in the higher tone: Pax 304.
An 1712 (trag. fr. adesp. 49). Lyr. 387.

λασιαύχην⁴. Only in hex.: Ran. 822 (parodic. Cf.
h. Hom. 6, 46). Not in Homer, but λάσιος occurs. In
tragedy Soph. Ant. 350 (chor.) is the only place. The word
well describes the rugged sublimity of Aeschylus.

λάσκω³. Only in par. or pty.: Ach. 410, 1046. Pax
381, 382, 384. Ran. 97. Plut. 39. The compound δία-
Hes. 410. Euripides especially delights in this word.
Not found in comedy outside of Ae. nor in classic
prose. See Rutherford N.P. p. 43. See λακέρυζα, γόρυζα.

λάω⁷ for βούλομαι or ἐθέλω: Ach. 749, 766, 772, 776,
788, 814. Lyr. 95, 1163, 1187. The Traggy. sometimes use

This verb. Not in classic prose. See λεῖμα

ΛΕΥΚΟΛΟΦΟΣ^{3,4}. Only by Aeschylus in mock-heroic line: *Ran.* 1016. As a proper name *Ran.* 1513. *Ecc.* 645. Cf. ΛΕΥΚΟΛΟΦΑΣ (*Eur. Phoin.* 119), ΛΕΥΚΟΦΡΥΣ (*Hdt.* 1, 57 — an oracle), ΛΕΥΚΟΘΩΡΑΞ *Xen. An.* 1, 8, 9 (dub. l.). The word is not found in classic prose. See following word.

ΛΕΥΚΟΠΛΗΘΗΣ³. *Ecc.* 387. See Jungius *Præfat.* § 8. Euripides uses many compounds of ΛΕΥΚΟΣ. See preceding word. ΛΕΨΟΣ^{3,4} for σπρώμα etc. Hardly save in parody, and always with the adjective ΚΟΥΡΙΔΙΟΣ or ΓΑΜΗΛΙΟΣ attached: *Pax* 844. *Av.* 1758, *Thes.* 891, 1122 (*Eur.* fr. 889). Homer *Il.* 15, 40 has ΕΥΝΗ ΓΑΜΗΛΙΟΣ. Our word is never used in classic prose. See on ΕΥΝΗ.

ΛΕΨΟΣ⁴ for δῆμος or πλῆθος. In the heraldic phrase. Ἀκούετε Λεῦ it occurs: *Ach.* 1000. *Pax* 551. *Av.* 448. Outside of this: *Ach.* 162 (ptg.). *Eg.* 224. *Veap.* 1015. *Pax* 62 (cf. *Soph. Ai.* 585), 298, 632, 922, 1317. *Av.* 1275, 1276. *Thes.* 39 (ptg.), 857 (= *Eur. Hel.* 3). The form ΛΑΨΟΣ only in lyric lines or parody: *Eg.* 163. *Ran.* 219, 676.

Compare with the foregoing the use of $\pi\lambda\eta\theta\omicron\varsigma$ at Ach. 317. Eccl. 432, 770. Of classic prose writers Plato and Herodotus only use $\lambda\epsilon\acute{\omega}\varsigma$ (Hdt. $\lambda\alpha\acute{o}\varsigma$ also). In tragedy it occurs: Eur. 28 times, Soph. 10, Aisch. 16. $\lambda\alpha\acute{o}\varsigma$: Eur. 24, Soph. 2, Aisch. 11.

$\lambda\eta\mu\alpha$ ^{4,5} Eg. 757, Nub. 457, 1350. Theo. 459. Pax. 463, 500, 603, 899, Plut. 581 Aischylos and Sophocles use this word often. In Soph. it has the meaning "insolence".

See $\lambda\acute{\alpha}\omega$.

$\lambda\iota\gamma\upsilon\varsigma$ ^{4,8} Av. 1241 (pax.). Lys. 319. Theo. 281. Not in classical prose, but Aristotle Met. 4, 9, 28. *ibid.* 34.

$\lambda\iota\pi\alpha\rho\acute{o}\varsigma$ ⁴ 22 = "fair", "graceful": Ach. 639, 640. Eg. 1329 (pax., Pind. fr. 54 Bgk.), Nub. 300, Av. 826. *fr.* 127.

See Neil ad Eg. 1329.

$\lambda\iota\sigma\sigma\acute{\alpha}\nu\iota\omicron\varsigma$ ⁷ for $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma$. Lys. 1171 (a Laekedaimonian spiritus).

$\lambda\iota\sigma\sigma\omicron\mu\alpha\iota$ ³ for $\acute{\alpha}\nu\tau\iota\beta\omicron\lambda\acute{\epsilon}\omega$. Pax 382 (cf 377), Theo. 313, 1040 (pax., Eur. fr. 773, 53). See Rutherford N.P. p. 25.

$\lambda\iota\chi\mu\acute{\alpha}\omega$ ⁴ for $\lambda\epsilon\acute{\iota}\chi\omega$. Only in anapaestic *tete.*: Pers. 1033. Pax 756. Homer has only the compound $\acute{\alpha}\pi\omicron-$ (Il. 21, 30).

Aisch. Ag. 1228 (περι.). The simple occurs *Hea. Sc.* 235.

Thiokr. 25, 226. *Eur. Bacch.* 687 (Only place in tragedy).

Q. Smyrn. 5, 40. 6, 200. Not in classic prose.

λόγχη* as = spear. *Ach.* 1226 (*Lamachos* mock heroically). *Var.* 1119. *Ran.* 1016 (*Aischylos*). At *Thio.* 826 it has its regular meaning, "spear-head." *Prose:* *Xen. Eq.* 12, 14. *Hell.* 7, 5, 20. *Plato Lach.* 183 E. *Holt. frag.* (The ordinary word is δόρυ (*Pax* 447, 123 et saepe)). In tragedy: *Aisch.* 3 times, *Soph.* 7, *Eur.* 46. See next word.

λοχχοφόρος*. *Pax* 1294 (cf *Eq.* 448). Here the son of *Lamachos* calls forth such a word. See on λόγχη. The only place in classic prose is *Xen. Kyrt.* 2, 1, 15.

λοιδορησμός* for λοιδορία. *Ran.* 758 (Note that this comes just before the mention of *Aischylos* and *Euripides*). For similar words see *Blaydes ad loc.* At *Var.* 1207. *Nub.* 834. *An.* 1541 λοιδορία is used.

Λοξίας*. Only in connection with oracles: *Eq.* 1047, 1072. *Plut.* 8 (par.).

λοφιά¹⁵. Only in hex.: *Ran.* 822 (par., *Od.* 14, 426).

Prose: Hdt. 2, 71. 7, 70. Aristotle. Nowhere else in classic prose.

λωβάομαι * for λυμαίνομαι (Eg. 1284. Av. 100, 1080 et seq.):
Eg. 1408. Prose: Plato not infreq.. Lysias 26, 9. Xen.
R. Ath. 2, 13.

λῡστον³ for βέλτιστον. Av. 823. Prose: Plato
has both the comparative and superlative frequently, - the
latter generally in the vocative: ὦ λῡστέ, my good
fellow. Xen. Symp. 4, 1. Hell. 4, 1, 17. Nowhere else in
classic prose.

M

μάκαρ* for μακάριος. When applied to gods and
men, it seems to be poetic. Prose usage confined it
to the Islands of the Blessed" (So Plato Phaed. 115 D. Ar.
Nesp. 639). In poetic use: Ilub. 599, 1206. Pax 780
(par., Stesich. fr. 32 Bgk.), 1075 (par., cf. Od. 1, 82), 1106
(par.), 1333 (Tris-). Av. 222, 702, 703, 899, 1722, 1769.
Ran 85, 352. It never occurs in trimeter: of
the foregoing, two are in hexameter, two in anap.
tetr. and all the rest in lyric lines. See following word.

μακαρίτης⁴. Probably only in parody: Plut. 555
(Van Leeuwen thinks this is a parody of some lyric poet).
fr. 488, 10. (Blaydes compares Aisch. Pers. 633). There
is a play upon the double meanings "blessed" and "dead".
Not used in classic prose. See on μακάρ.

μαλάττωμαι³ ae = "to relent". Vesp. 973 (There is
a comic-tragic tone here). In Eq. 889 it means "to
make soft by tanning". For the first meaning cf. Soph.
Ai. 594. Plato uses the active in the sense "to soften".
Hippokrates of the "remitting" of a fever. In the signif.
"to relent" it is not found in classic prose, where the
usual word is μαλθακίζομαι (Thuc. 3, 40. 6, 29). Cf.
θαλπνομαι (Ar. Eq. 210. Xenophon). See τέγγω.

μαλθακός^{4,5} for μαλακός. Ach. 70, 1200. Hec. 727.
Vesp. 714 (par., Eur. fr. 628). An. 122, 233. Ran. 539, 595.
Prose: Plato Phaed. 239 C. Theaet. 149 D. Soph. 230 A. Not
elsewhere in classic prose. Ar. has μαλακός at
Eq. 785. Vesp. 738, 1455. Plut. 1022 et saepe.

μαντεῖος⁴ for μαντικός. Only in anap. tet.: An. 722

Cf. Eur. Tro. 454. Not in classic prose. ΛΑΓΤΙΚΟΣ
σικωρ Pax 1026. Av. 1332.

Λάρπτω' βοι λαμβάνω. Only in hex.: Eq. 197.
Pax 1100. Σεε λάζυμαι.

μέγα ^{4,5} βοι μάλα, πάνυ, σφόδρα. Only in anap.
Titl.: Hub. 291 (Sokrates to the clouds). Cf. Il. 2, 480,
16, 46. Hdt. 1, 32. Aisch. Pr. 647. Freq. in Homer. Prose:
Xen. Kyr. 3, 1, 5. ibid. 2, 2. 5, 1, 12. Hdt. freq.

μεγάλως ⁴. Eq. 151 (See Heils' note), 172, 782, 1162. Hub.
600.

μείδω or μεδέω ^{1,3}. Eq. 560 (Epic tone), 585, 763. Lys.
833 (par.). Ran. 665 (par., Soph. fr. 342). Cf. the following
compounds: ΠΟΝΤΟΜΕΙΔΩΝ (Vesp. 1531, a parody, perhaps,
of Aisch. Sept. 130). Ἀλιμέδον (Thrs. 323). All the
forgoing are in lyric lines except Lys. 833. Not in
classic prose.

μέλαθρα ³ βοι οἰκία. Only in par.: Av. 1247 (Niobe
of Aisch.). Thrs. 41 (Servant of Agathon speaks), 874 (par.,
Eur. Hel. 460). Not in classic prose. Σεε δόμος.

μελανοκάρδιος⁴. Once in par.: Ran. 470 (See Bakhuizen for the source). Similar words are: μελανόπτερος (Av. 695. Eur. Hec. 705), μελανοπτέρυξ (Ar. fr. 452. Eur. Hec. 71), μελανόστερφος (Aesch. fr. 389), μελανόχροος (Il. 13, 589) etc. Cf. μελανόματος (Plato. Phaedr. 253 D). Our word is in no extant tragedy nor classic prose.

μελανόπτερος⁴. Only in anap. tet.: Av. 695 (A poetic description of the world's creation). Not found in the epics and in Euripides (Hec. 705) alone of the Tragg.

μελανοπτέρυξ⁴. fr. 537. Cf. Eur. Hec. 71 (of dreams). There two examples seem to be the only occurrences in the literature. See the preceding words.

μίδεος³ as meaning "unhappy", "miserable". Only in par.: Vesp. 313 (Eur. fr. 385). Pax 1063 (hex.). Pers. 1037 (Eur. fr. 122). About 40 times in Eur., Hdt. once in an oracle (7, 140). Nowhere else in classic prose. Ar. only in lyric and hexameter lines.

μενοινάω' for ἐπιθυμῶ. Only in Troch. tet.: Vesp. 1080. This sounds like the battle cries of the Greeks.

This word is chiefly Epic, twice only in tragedy (Soph. Ai. 341. Eur. Kykl. 448). Not in classic prose. See ἡμίρω.

μέρος'. Aesch. 665 (= might. Cf. Il. 6, 182). Virg. 224 (= anger. See Starkie here). In this latter meaning Ar. generally has ὄργη. Prose: In the signif. "spirit", "ardour": Xen. Kyr. 3, 3, 61. Hell. 7, 1, 31. Kyr. 6, 15. Plato Tim. 70 B (dub. l.), and the Homeric passages Krat. 415 A. Leon. 179 B. Pol. 389 E. Aeschylus is very partial to it.

μερίμνα⁴ for φρονίς. Never in trimeter: Nub. 420 (cf. Eg. 612. Nub. 233, 236. Virg. 1097. Antiphon II B 2. Isoc. Ep 2, 11). At Nub. 950, 1404 it = "maxims, speculations". The only place in classic prose is Plato Rival. 134 B., but μερίμνα is common enough.

μερμηρίζω (ἀπο-)^{1,3} Virg. 5. This opening scene is probably a parody of some tragic sort if we may judge by the number of poetic words. The simple is common in Homer. μερμερος is found in the Iliad and Eur. Rho.

μετάροισ^{3,5} for μετέωρος (Eq. 1362, Nub. 264, 266 et seq.):

Aw. 1383 (Kinaias). See Willekind p. 37. The Doric form occurs Aw. 1197. Not in classic Attic prose. See πεδάροις.

μηδάρ^{3,5} for οὐδάρως (Nub. 688, Vesp. 79 etc.). Only in a line spoken by Eur.: Thra. 1162. Not in classic Attic prose.

See Willekind p. 16.

μήδομαι * for φροντίζω (Eccl. 263) or ἐνθυμέομαι (Eccl. 262). Never in trimeter: Aw. 689 (poetic). Thro. 676. Not in classic prose.

μήλον * as meaning "a girl's breast". Lys. 155 (par.). This is in the Laconian dialect and the subject is of epic character. Eccl. 903. In this signif. it is found Throkr. 27, 49. Not in Homer, Hesiod, Pindar nor in classic prose.

μηλοσφαγέω^{3,8}. Aw. 1232 (par., Eur. fr. 628), Lys. 189 (par., Aisch. Sept. 43, Soph. El. 280), 196. This sacrificial belongs to the higher style, at least no classic prose writer employs it.

μητρόθεν^{3,5}. Only in parody: Aesch. 478 (cf. Aisch. Cho. 750). Dikaiopolis uses tragic language when addressing Eur.

Not in classic prose except Hdt. 1, 173. Cf. Pind. O. 3, 28.

μινύρομαι * for μινυρίζω (Vesp. 219. Aw 1414. Plato Rpb. 411 A): Eccl. 880 (cf 931 - ἴδω κτέ.). Not in classic prose.

μοχέω ^{1,7} for πιάσχω, ταλαιπώρέω, ἀλγέω. Only by a Lakidaimonien: Lys. 1002 (μοχίομεν). μοχθέω "to toil," occurs Plut. 282, 518, 556. ὀδυρόμαι "to suffer pain," occurs freq. in Ak. Ταλαιπώρέω (Lys. 1220, Ran. 24. Plut. 224). μοχέω is not found in classic prose, is freq. in Homer, and not uncommon in Aeschylus. (Not in Sophocles and only once in Euripides).

μολπῇ *. Never used in trimeter: Ran. 870, 383 (Obavue: The chorus, l. 382, says "sing now another kind of ὕμνων" while four lines before this it spoke of the singing as μολπάζειν. Cf. ὠδαῖσι l. 396), 1527. Both μέλπω and μολπάζειν are poetic. μολπῇ is not in classic prose.

μονομάχος ³. Only in parody: fr. 558, 2 (cf. Eur. Phoin. 1300, 1325, 1362). Not in classic prose. The verb μονομαχεῖν appears in an epic passage in Plato (Krat. 391 E), and Herodotus has μονομαχεῖν and μονομαχίη. In

Tragedy Eur. alone uses our word.

μουσόμαρτις³. Only in par.: Av. 276 (Van Leeuwen citro Aisch. fr. 60). See Bakhuizen ad loc.

μοχλυτής^{3,8} Hub. 567 (Poseidon), 1397 (for the source of this parody see Porson ad Medea 1317, Verrall at same place and Bakhuizen). The word seems to occur only in Ar. Possibly he coined it for parodic purposes, since Euripides is fond of μοχλός and μοχλεύειν.

μουθίζω^{4,7} for λέγω. Only by Laconian characters: Lys 94 (cf. 96), 981, 1076.

μοχός⁴. Eccl. 12 (ptg.). Thes. 324. Prose: Thuc. 7. 4, 52 (= bay; cf. Il. 21, 23). Xen. An. 4, 1, 7. Hdt. 2, 11. 4, 21. Plato Pol. 387 A (from Homer).

μωμάομαι⁴ for μέμφομαι (freq. in Ar.): Av. 171. Not in classic prose: Plato Prot. 346 C is from Simonides.

N

ναίω⁴ for οἰκέω. Never in trimeter: Vesp. 662 (κατέρασθεν) See Starkie's note here, and cf. Hesiod Op. 167. Th. 329, 620. Alp. Rhod. 2, 520. The simple occurs Ran. 324. It

is used by no classical prose writer save in epic citation.

ῥᾶμα³ for οἶνος. Once in pty.: Eccl. 14. Prose: Plato often, but mostly in figurative use. Xen. Ven. 5, 34. Not elsewhere in classic prose. Used by all Traggy.

ῥαυσθλόομαι³. Only in par.: Pax 126 (Eur. fr. 669). A prose writer would probably have said ῥεύς ἐπιβαίνειν. It is favoured by Eur. cf. Hel. 1226. Tro. 672. Never in classic prose, where πλέω is the word.

ῥαυστολέω³. Only in par.: Av. 1229. Thro. 1101 (Eur. fr. 123). Not in classic prose.

ῥαυτίδος³ for ῥαυτικός. Only in par.: Ran. 1207 (Eur. fr. 846, 2 - quoted by himself). See Willebrand p. 31.

ῥαύφρακτος³. Ach. 95 (note the three lines ending in -εις, and the two like sounding words, ῥαύφρακτον, ῥεύσοικον). Eq. 567 (pty.. See Heilo's note). Not in classic prose.

ῥεῖκος^{4,5} for ῥεῖς. Never in trimeter: Vesp. 867 (cf. Il. 8, 529. Od. 14, 805). Thro. 788. Ran. 818 (par. of Aeschylus' style. - The line is hexameter), 1099. The subject under discussion

at Thes. 788 is a favorite one with Euripides, likewise the phrase, πᾶν κακόν (cf. Hipp. 616, 625, 628). Prose: Isocrates, Xim. Ven. 1, 17, Plato Soph. 243 A (poetic). Held: frequently.

νεολαία⁷ for ἡβη. fr. 67. Used by Tragg. only in lyric lines. Not in classic prose.

νέφος⁸. Ar. uses this word in trimeter only once, where the tone is excited. In all it occurs but 6 times, whereas νεφέλη is used 26 times (16 times in Nubes as a proper name) and whenever it occurs the tone is nearly always sober. Aristophanes, like Homer, uses νέφος in metaphor (cf. Pax 1090. Av. 295, 578 with Il. 4, 274. 17. 243 and 755). Buttmann says νέφος is connected with ἐπὶ ζόφος, and so comes to mean a "dark, watery cloud." The following are its occurrences in Ar.: Nub. 228 (lyr.). Pax 1090 (metaph.-Parody of Il. 17, 243). Av. 295 (metaph.), 349, 578 (metaph.), 776. In Homer νέφος is used more than twice as often as νεφέλη. So it is with Aeschylus. Prose: Dem. 18, 188, Demost.

180, 116. Plato Tim. 49 C. Ep. 987 A. Helt. 8, 107. Aristotle
about 20 times.

ΥΨΙΟΣ⁴. Nub. 105. Pax 1063 (hex., par.). Prose: Ant.
III B 11. Plato Ax. 365 C. ibid 366 D. ibid. 367 A. Good
prose words available were ἄφρων, μάταιος, μωρός,
σκαίος. SEE ΥΨΩ 729.

ΥΨΥΤΙΟΣ¹. Only by Sokrates: Nub. 868. Often in
Homer. Never in Tragedy or classic prose. SEE ΥΨΙΟΣ.

ΥΨΟΒΟΛΟΣ². Only in par. of dithyrambic poets: Av.
952, 1385. Of the Tragg. Euripides alone has it,
but only in lyric lines: Phoin. 206. I. A. 1284. Cf Soph. Ai.
696. Not in classic prose. SEE next word.

ΥΨΟΕΙΣ⁴. Only in anap. Tetr.: Nub. 273. Not in classic
prose. SEE ΥΨΟΒΟΛΟΣ

ΥΟΣΤΕΩ^{4, 5} for ἀναχωρέω etc.: Ach. 29 (= φοιτᾶν).
Av. 1270. Plut. 610. The compound περι-: Pax 762.
Thio. 796. Plut. 121, 484. Prose: Plato Ep. 7, 336 C. Helt.
1, 73. 1, 122. 3, 26. 7, 147.

ΥΥΣΣΩ^{4, 8} Nub. 321 (prob. a Sophistic use of the word)

Plut 784. There was a proverb λέοντα νύσσειν, and so the word may have been common enough.

νύχιος ⁴. Only in anap. Tetr.: Av. 698 (poetic). Cf. Hes. Op. 521. Th. 991. Not in classic prose.

Ξ

Ξουθός ³. Mostly in par.: Pax 1177 (par., cf. Aisch. fr. 134). Av. 214 (par.), 676, 744. 801 (par.), Ran. 932 (par.). The Ξουθός ἱππαδεκτῶν of Aischylos is mercilessly ridiculed by Ar. It is freq. in tragedy. For the meaning see Wilamowitz Herakl. II' p. 148.

Ξορέω ^{3,5} for κείρω. Never except where the tone is tragic: Ach. 119 (par., Eur. fr. 852 - edition of 1856), Thro. 121, 215 (ἀπο-), 1043 (ἀπο-). Prose: Plato Pol. 341 C (only here in classic Attic prose). Helt. It is to be noted that Sophocles, the most Ionic of the Tragedians, is the only one of them to use this word. See next entry.

Ξυρόν ^{3,5} for μάχιρα, μάχιρίς (Ach. 849, Eg. 413): Thro. 219. Eccl. 65. fr. 320. Prose: Helt. 6, 11 (cf. Il. 10, 173). This is the only place in classic prose. In all three Tragg. but not oft.

It was used chiefly in the proverb "to stand on the razor's edge." SEE *Ευρέω*.

Ο

ὀγκόω ⁴ for *φυσάω*. Never in Trimeter: *Prop.* 1024.

Ran. 703 (just before a par. of Archilochus). Of the Tragg. Euripides uses it most. Prose: *Xen. Mem.* 1, 2, 25 (cf. *Kyr.*

7, 2, 23. *Hell.* 7, 1, 24, where *ἀναφυσάομαι* is used). *Epigr.*

Gr. 233, 4. *ὄγκος* in *Dim.* and *Isoc.*

ὄδιος ^{1,3}. Only in *hex.*: *Ran.* 1276 (par. *Aisch. Ag.* 104).

Not in classic prose.

ὄδοιπόρος ^{3,5}. Only in *troch. tet.*: *Ach.* 205 (tragic tone).

Prose: *Xen. An.* 5, 1, 14 (dub. l.). *Hdt.* 4, 110 *ibid.* 116.

Both these writers have *ὄδοιπορία* also. Sophocles often has *ὄδοιπορεῖν* for *ἵέναι* or *βαδίζειν*.

ὄδυστος ³. Only in *par.*: *Ach.* 1226 (See Bakhuizen here).

Not in classic prose. Ar. elsewhere uses *ὄδυστος* and *ἐπίδυστος*. *Isoc.* has an entirely different word.

οἶδέω ⁵. Only by tragic characters: *Ran.* 940 (*Eur.*), 1192 (*Aisch.*). Cf. *Pax* 1166. Prose: *Plato Gorg.* 518E. *Phaedr.* 227E.

Hdt. 3, 76. *ibid.* 127. Hipp. Air. 284. Aristotle. Demosthenes has οἶδμα. Aristophanes uses οἶδμα only in lyric lines. οἶκτίρω² for ἐλεέω. Mostly in parody: Vesp. 328 (par.), 556, 975 (mock pathetic). Lys. 961. Thro. 1058 (par., Eur. fr. 127), 1110 (par., Eur. fr. 127). The compound κατ-: Thra. 1107 (par., Eur. fr. 128). The Tragg. use this verb freq. :- Eur. 30 times, Soph. 17, Aisch. 8, while ἐλεεῖν is rare with them. In Ak. it is hard to see any difference in meaning in these two verbs at the following places: Vesp. 967, 975 cf. 393. Pax 400. Ach. 706 etc. Prose: Xen. An. 1, 4, 7. Kyr. 5, 4, 32. Oik. 7, 40. Plato Euth. 288 D. [Lysias] 2, 72. Hdt. 3, 52. *ibid.* 119. 7, 38. κατ- occurs: Xen. Kyr. 7, 3, 13¹. Hdt. 1, 45. 4, 167.

οἶρωγῆ.¹³ Only in hexameter lines in parody: Pax 1276 (cf. Il 4, 450. 8, 64), 1277, 1278. Of classic prose writers Hdt. alone has it (3, 66 cf. 8, 99). Also in tragedy.

οἶμῶζω (ἀπ-).³ Only in tragic quotation: Eccl. 392 (par., Aisch. fr. 138, with τριωβόλου for τριτοκύου). The

The simple opt. in Ar. but always has a colloquial tone. The only place ἀπομύζω finds in classic prose is Antiphon V. 41.

οἷς ^{1,5} for πρόβατον. Pax 929, 930 (Here Ar. says that the form of this word is Ionic), 933 (cf 937, 944), 1018 (cf 1022), 1076 (par.), 1077 (par.). Av. 566. Prose: Xenophon often. Plato Pol. 363 B (from Hesiod).

οἴχομαι (81-).⁹ Only in ptg. and par.: Thro. 609 (Mnasil.). Eccl. 393 (direct quotation from Aisch. fr. 138). Prose: Plato Phaid. 87 E, Hdt. 4, 136 (different sense). The prose word is ἀπόδυσμαι: cf. Hub. 1077. Pax 355.

ὀκρυόεις! Once in hex: Pax 1098 (par., Ll. 9, 64)

See κρυερός.

ὀκρ

ὄλβιος ^{1,3,5}. Av. 1708 (ptg. of Trag. fr. adesp. 49). Lys. 1286. Thro. 129 (ptg.). Ran. 452. Eccl. 1129 (Tris-), 1131 (ptg.). On this word see Lucian Nigr. 1. Prose: Plat. Prot. 337 D. Lys. 212 E (from Solon). Hdt. often. Its use in Tragedy: Aisch. 2, Soph. 4, Eur. 43. Homer has it about 15 times.

ὀλιγοδρανής * for ἄσθενής. Once in anap. titl.: Av. 686
Cf. ὀλιγοδρανέων Il. 15, 246. 16, 843. 22, 337. Aisch. Pr.
548 has ὀλιγοδραρία.

ὄμμα * for ὄφθαλμός. Only twice in trimeter and
both are parodies. Ach. 1184 (par., Trag. fr. adesp. 45).
Here it = the sun. Nut. 285 (= the sun), 290 (= the sun),
705. Lys. 1283. Theo. 126 (ptg.), 665, 958. Ran. 817 (ptg.),
1354 (ptg.). Eccl. 1 (ptg.). Often in Homer, Pindar and
Tragedy. Prose: Thuc. 2, 11 (ἐν ὄμμασι; but see
Xen. An. 4, 5, 29. Plato Theait. 174 C. Rpb. 452 D). Plato
Tim. 45 C. Rpb. 519 B. ibid. 533 D. Xen. Hell. 7, 1, 30.
Dem. 61, 13. Aischin. 1, 102. 3, 121. ibid. 255.

ὄμματόω (ἐξ-)³. Only in par.: Plut. 635 (Soph. fr.
644). It is in the passive (= "to be restored to right").

ὀμόπτερος³. Once only in a senarian in the midst
of dochmiacs: Av. 229 (cf. Aisch. Supp. 224). Prose:
Plato Phaidr. 256 E (cf. Aisch. Supp. 224). Often in
Aeschylus.

ὀμόργυμι (ἀπ-, ἐξ-). The compound with ὀρό

is chiefly Epic. It is not found in classic prose and only once in tragedy (Eur. fr. 694). In Ar. it is found: Ach. 695, 706. Vesp. 560 (an imitation of Homero's ἀνεμόρξατο δάκρυ).

ἔξορρνυμι may be held to be a tragic compound like many others already considered. It appears once in Ar.: hub. 1393 (tragic rhythm). See Van Leeuwen here. Still it is freq. in classic prose: Xen. Comm. 1, 4, 11. 2 4, 7. Oik. 15, 2 etc. Thuc. 1, 142. 4, 4. cf. 5, 75. Aischines 88, 6. Dem. 23, 56. 4, 12.

ὀμφαλόεις¹. Only in hex.: Pax 1274 (pax., cf. Il. 4, 447. 3, 15. 8, 60.), 1278.

ὀξυθυμούμαι³ for ὀρχίζομαι (Pax 204. Cf. ἐρεθίζομαι Ach. 669. Vesp. 1104); Vesp. 501. Thes. 466. An Euripidean word. See on θυμούμαι.

ὀξυκάρδιος³. Only in troch. tet.: Vesp. 430. Elsewhere only at Aisch. Theb. 907. See ὀξύθυμος Eq. 706. Vesp. 406, 455, 1105.

ὀπάζω⁴. Only in hex. and lyric lines: Eq. 200 (hex.-pax., cf. Il. 8, 141). Thes. 973 (exaltis tone). The Tenny.

use it mostly in lyric parts. No example in prose, since
Plato Pol. 391 B is from Homer. The prose word is δίδωμι.

ὀπλότερος¹ for νεώτερος. Only in hex.: Pax 1270 (par),
1271.

ὀπτεύω (ἐπ-)³ for φυλάττω (Eg. 499). Only in par.:
Ran. 1126 (= Aisch. Cho. 1, quoted here by Aischylos), 1138 (= 1126), 1143 (taken up from 1126). Aischylos is fond of it.
In classic prose only Plato Legg. 957 D.

ὀπυίω² for χαμέω. Ach. 255. fr. 222, 4 (dub. l.). No
real prose warrant: Plato Krat. 402 C is a citation from
poetry.

ὅπως^{3,5} for ἐπεί. Only in par.: Rub. 60 (See Van
Leeuwen ad loc. and Willekins p. 51).

ὄρχη² for τρόπος. Eg. 41 (cf. Viop. 1030). Pax 752.
Prose: Thuc. 1, 81, 1; 8, 83, 2. Hdt. 6, 128. In the signif.
"anger" it is quite regular and freq. in Ar. See Diener
p. 15.

ὄρχια^{4,8} for μυστήρια or τελεταί. Lys. 832 (ptg.).
Thro. 948, 1151. Ran. 356, 384. See Rutherford 49 p. 11.

and for another view the Amer. Journ. Philol. Vol. XXV. p. 304.

Prose: Lysias, Demost., Plato, Hdt., so it may have been in ordinary use.

ὄρεχθέω¹. Only in iamb. metr.: Nub. 1368. Found in Homer and late epic. Not in tragedy or classic prose.

ὄρκωμοτέω² for ὄρνυμι. fr. 96. Not in classic prose though Plato has ὄρκωμοσία and ὄρκωμόσιον.

ὄρναπέτιον³ for ὄρνεον (Av. 291, 305): Ach. 913 (a Boiotian speak).

ὄρνυμι¹. Only in hex.: Pax 1287. Ran. 1529. The tone is parodic in both places.

ὄρούω⁴. fr. 523. An epic and tragic word. Not in classic prose.

ὀσιόω (καθ-)⁵. Only in pty.: Plut. 661. Of the Traggy. now only by Eur. (cf. I. A. 1602). Prose word is ούω. In Eur. l.c. the word is καθηνορακώδη.

ὀτοτύζω⁶ for κλαίω. Pax 1011. Lys. 520 (cf. Neap. 584. Ran 34. For the thought see Il. 6, 490). Thro. 1081 (bio). See Av. 1049. Not in classic prose.

Οὐλύμπιος ^{4,5} for Ὀλύμπιος. Only in par.: Eq. 9 (cf. Eur. Hec. Eur. 872. I. A. 570⁷).

οὐρανομήκης ^{1,5} Never in trimeter: Nub. 357, 459 (par., cf. Il. 10, 212. Od. 9, 19¹⁰). In both places the tone is lofty. Prose: Hdt. 2, 138. See especially Aristotle Rhet. III, 7, 11.

ὄχθος ^{4,5} Only in parody and lyric lines: Av. 774. Theo. 1105 (Eur. fr. 125). Ran. 1172 (= Aisch. lcho. 4). See Rutherford N. P. p. 25, note 8. Prose: Xen. Hipp. 6, 5. 8, 3. Re Eq. 3, 7. Hdt. 4, 203. 8, 52. ὑψηλόν and ἄκρον are regular prose words.

ὄψ⁴ for φωνή. Only in the higher tone: Pax 400 (παῖν δ' Ἑρμῆα), 805 (of a tragic poet). Theo. 127 (pty.). With Pax 400 cf. Vesp. 572. Not in classic prose.

Π

πάχυ ^{1,5} for πάνυ. Once in hex.: Ran. 1531 (par. Aisch. fr. 36). Herodotus is the only classic prose writer who employs it. The prose word is ὅλως or πάνυ. See πάμπαν παιδεύω. See ἀναπαιδεύω.



παίζω (ἐμ-)³. Only in a *semaion* which is in the midst of lyric lines: *Thes.* 975. See Willebrand p. 34.

παίω (παρα-)³ for παραφρονέω (freq. in *Att.*), παραπλήγγομαι (*Sep.* 831, *Ecc.* 139), μαίνομαι. Never in trimeter: *Pax* 90 (ptg.). *Plut.* 508. In classic prose Plato alone uses παραπαίω *Symp.* 173 E (coupled with μαίνομαι).

παιών³ for ἰατρός. Only in parody: *Plut.* 636 (cf. *Soph.* fr. 644). In the same sense: *Aisch.* *Ag.* 99. *Soph.* *Ph.* 168. Never in classic prose.

παλαμίομαι³ for βουλεύω, μηχανάομαι, τεχνάομαι (*Aesch.* 445, *Veap.* 176, 870, 1106 etc.); *Aesch.* 659 (*par.*, *Eur.* fr. 918). *Hub.* 176 (of *Sokrates*). *Pax* 94 (*par.*, *Eur.* *Bellerophon*). Used by *Eur.* alone of the *Trag.*. At *Veap.* 645 παλάμαι μηχαναί.

Prose: *Xen.* 4, 3, 17. Nowhere else in classic prose.

πάλη³ for μάχη. Only in *par.*: fr. 558, 2 (cf. *Aisch.* *Cho.* 866, *Eur.* *Herakl.* 159, *Phoin.* 1378-81). In the signif. "wrestling" (*Eg.* 1238) it is in good prose.

πάλλω⁴⁵ for σείω. Only in *par.*: *Aesch.* 965 (*Aisch.* *Sept.* 384). *Ant.* 1714 (cf. *Trag.* fr. adesp. 49). *Ram.* 1317 (= *Eur.* *Fr.* 415).

1358 (ἀμ- . Schol. says ἐκ Κρητῶν Εὐριπίδου). In the sense "to leap": Ran. 345. Lys. 1304, 1310 (ἀμ-). For Plut. 695 Blayds reading, ἀνὰ πυνόρην, suits the general sense better. Prose: Hdt. 4 times. Plato Krat. 407

A. [Αλ.] 368 C. Nowhere else in classic prose. See κραδαίνω. ΠΑΜΒΑΣΙΔΕΙΑ¹. Hdt. 357, 1150 (both are lofty in tone).

Note the Epic words in these lines. Not in classic prose.

ΠΑΜΠΑΝ^{1,5} for ΠΑΝΥ, ΠΑΝΤΕΛΩΣ. Only in hex.: Pox 121.

Prose: Plato 6 times. Xen. 7 times. Hdt. 2, 45. In tragedy: Eur. only. Homer 39 times. ΣΕΕ ΠΑΓΧΥ.

ΠΑΜΦΑΗΣ³. Only in pty.: Av. 1709 (cf. Trag. fr. adesp. 49).

ΠΑΝΥΣΤΑΤΟΝ³. Once in par.: Ach. 1184 (cf. Trag. fr. adesp. 45). See also Eur. Alk. 164. Prose: Aischin. 3, 245 (passionate line). The regular prose expression is τὰ τελευταῖα.

ΠΑΝΩΛΕΘΡΟΣ^{3,5}. Only in an old proverb and parody: Av. 1234 (par., cf. Aisch. Ag. 535). Lys. 1039 (bis). Prose: Only instances in classic prose are Hdt. 2, 120. 6, 37. But ΠΑΝΩΛΕΘΡΙΑ Thuc. 87, 32.

παπαῖ³. Ach. 1214. Sup. 215 (a tragic word well suited to the subject. For similar situations where tragic words are used with ludicrous effect see under the words αἰθός, θερμόβουλος.). Plut. 220. At Vesp. 309 ἀπαπαῖ (note the close connection with the following parody of Euripides' Thersites.). Prose: Plato Legg. 704 B. Hdt. 8, 26.

παρδακός² for ὑγρός. Only in trochaic tet.: Pax 1148 Cf. Archil. 129.

παρενσαλεύω². Only in par.: Plut. 291 (Philomenos fr. 11 Bgk.).

πάρος^{4,5} for πρὸ τοῦ (freq. in Ar.): Eq. 1337. Vesp. 1536. (The only two places in comedy). In the first the whole scene is a picture of the old-time Athens, and in the second the tone is parodic. In classical prose only Hdt. 9, 2.

Homos has it and Euripides (10 times).

πάσσω⁴ for καταπάσσω (Eq. 89, 502, 968. Nub. 177, 262): Nub. 912, 1330. Pax 1074 (parody). Not in classic prose (Plato Pol. 408 A is from Homer). See παίρω.

πατέωμαι^{4,5} for γεύομαι (Ach. 188, 191). Only in hex.

Παξ 1092 (par.), 1281 (par.). Prose: Herodotus. It occurs in Aischylos and Sophokles (once in each). See Willikink p. 44.

πάτρα³ for πατρίς (freq. in Ar.). Hardly outside of parody: Aesch. 147. Thes. 136 (cf. Aisch. fr. 61). Ran. 1163, 1427 (Eur. fr. incert. 886). Never in classic prose. Ar. never uses the Ionic form πάτηρ, so he used πάτρα deliberately as a tragic word.

παῦρος⁴ for ὀλίγος. Only in anap. tetr.: Παξ 164. Notice the alliteration here. May this have influenced the choice of this word? No real example in prose as Plato Phaed. 69C is from some poet.

πεδάσσιος³ for μετέωρος (Eg. 1367. Pub. 264, 266. Ar. 818 cf. 620); Once in par.: Ar. 1197 (trag. fr. adesp. 47). Aischylos uses it, but neither Sophokles nor Euripides.

Πεδαίρειν, however, occurs in Eur. See μετάρσιος.

πέδιλον⁴ for ὑποδήματα. Only in oracular language and parody: Ar. 973, 974 (oracular). Thes. 1099 (Eur. fr. 124 quoted by Eur.). In classic prose only Hdt. 7. 67, 70. In tragedy

only by Euripides.

πέδον² for ἐδαφος or ηἰσίον. Only in parody or lyric
lines: *Hub.* 573. *Ar.* 1757. *Thro.* 856 (= *Eur. Hel.* 2). *Plut.*
772 (*Mnessil.* as *Helen*). First in *h. Hom. Veres* 455,
then oft. in *Pindar*. *Euripides* has it some 30 times.
Not in classic prose.

πειράομαι (ἐκ)³ for the simple (cf *Vesp.* 1129 et carpi):
Eg. 1234 (See *Bakhuizen* here). *Lys.* 1113. In both places
the rhythm is tragic. Prose: [Plato] *Epist.* 13 P. *ibid.* 362 E.
Hdt. 3, 135.

πέκω² for πεκτέω (*Ar.* 714, *Lys.* 685); *Hub.* 1356 (a
quotation from *Simonides* 15).

πέδαρος³. Once in par.: *Plut.* 661. Freq. in tragedy,
and but once in classic prose: *Plato Legg* 782 E.

πέδω' for εἶμι. Once in hex.: *Pax* 1276 (the son of
Lamachos) Here the prose word would be γίγνομαι.
Aeschylus has it frequently (about 30 times), but it is far
less common in *Soph* and *Eur*. Prose: *Hdt.* 1, 120 (an
oracle). *Plato*, only in Epic quotation.

Aristotle does not use it but says:

συγγνωσθὲν γὰρ ὁργισθὲν καὶ φ.
i. the genuine statement: τὰ ἐξ ὁργισθῆναι τὰ ἐκ μανίας ἀφίστηται
λέγοντι παλαιοί.

ΠΕΛΩΡΙΟΣ¹. Once in *ptg.*: Ar. 321 (cf. Aisch. Prom. 151).

The only place in comedy, nor is it found in classic prose.

Rare in tragedy. Aristotle Rhet. 3.7, 11 has it, and the form Πελωρία occurs in Plato Ion 537C (from Homer).

ΠΕΝΙΧΡΟΣ² for Πένης (freq. in Ar.). Once in parody: Plut. 976 (cf. Alkaios fr. 50). Twice in classic prose: Plato Rep. 578A. Demosth. 19, 255 (in an elegy of Solon).

ΠΕΠΛΩΡΑ³ for Πέπλος. Only in *ptg.*: Ach. 426 (cf. fr. adesp. 42. Eur. Supp. 97). Throughout tragedy, not in classic prose.

ΠΕΡΙΔΡΟΜΟΣ^{3,8}. Once in par.: Ran. 472 (cf. Aisch. Sept. 47. Supp. 141. Eur. Supp. 812). Plato and Xenophon have it of a "string" running around a net, and the "circuit" of a wall. In Ar. fr. 182 (D) it means a "gallery" running around a building. As an adjective applied to living beings it is not found in classic prose.

ΠΕΡΙΚΑΛΗΣ^{4,5}. The. 282 (Mussil). Only in comic.

but not in tragedy nor Attic prose. Hult. 5, 60 (oracle). 7, 5.

ΠΕΡΙΠΤΥΧΗ³. Once in parody: An. 1241 (See Hauck Trag. Græc. Tr. p. 507). An Euripidean word. Nowhere in classic prose, though ΠΕΡΙΠΤΥΣΣΟΜΑΙ is used by Plato and Xenophon.

ΠΕΡΙΤΕΛΛΟΜΑΙ ' for ΠΛΗΡΟΥΜΑΙ, ΠΕΡΙΕΙΜΙ, ΠΕΡΙΕΡΧΟΜΑΙ. Only in anap. tetr.: An. 696 (poetic). Not in classic prose. See Soph. O.T. 156. Il. 2, 551. Od. 11, 294. Alkaios fr. 39.

ΠΕΡΥΝΗΙ ' for ΠΙΠΡΑΣΚΩ (Ach. 734. Vesp. 179. Pax 1011): Eg. 176 (there is an oracular flavor here). The only other place in Attic Greek is Eur. Kykl. 271.

ΠΕΡΣΕΠΟΔΙΣ². Only in troch. tetr.: Nub. 967 (a quotation from the clithyrambic poet Lamprokleos). Not in Homer nor classic prose. See Aisch. Pers. 65. Ball. Lav. Pall. 4, 3.

ΠΕΤΗΣΟΜΑΙ¹⁰ for ΠΤΗΣΟΜΑΙ (Vesp. 208): Pax 77 (pax., Eur. fr. 306), 1126.

ΠΕΥΚΗ³ for δᾶς (freq. in An.) or λαμπράς. Only in par.: Nub. 604 (cf. 1494). Ran. 1212. Both are parodies of Eur. fr. 752. Used by no classic prose writer in this sense.

πηκτά³ probably for θύρα or κιγκλῖς (cf. Eg. 641. Vesp. 124). Once in par.: Ach. 478 (cf. Eur. fr. 1003). Cf. Lys. 265.

πήληξ⁴ for κράνος (Ach. 584, 1104. Par. 1255). Only in heroic tone: Ran. 1017 (Aeschylus). Note κρανοποιῶν in the following line. Not in classic prose. See on τροφάλεια.

πημαίνω⁴ for βλάπτω. Once in iamb. trim.: Ach. 842 (see An. 1642 for an exactly parallel use of βλάπτω). Prose: Hdt. Plato, Aristotle. The noun πήμα at Plato Ion 538 D is from Homer; Hdt. 1, 67 is an oracle; Aeschin. 3, 135 is from Hesiod.

πιθών^{3,5} for πείσας. Ran. 1168 (Eur.). Plut. 949 (tragic metre). Cf. Pindar P. 3, 28. Aesch. Pr. 560.

πίσυνος³ for πιστεύων. Never in trimeter: Hec. 949 (A hint at Euripides who is identified with the ἄδικος λόγος). Vesp. 385. Par. 84 (parody of Eur. Bellinophon). In classic Attic prose Thuc. 2, 89, 5, 14, 6, 2, are the only places. Hdt. has it ^{several times} 1, 66-9, 143. In both prose and tragedy

ΠΙΤΥΔΕΪΩ⁴. Once in anap. tetx.: Vesp. 678. Van Leeuwen says "ex carmine aliquo in Athenarum honorem composito haec afferi patet": Ribbeck compares Il. 24, 341. Nowhere else in extant literature. See ΠΙΤΥΔΟΣ.

ΠΙΤΥΔΟΣ^{3,4} Once in hex.: fr. 84. In this sense of "the sound of oars": Eur. Tr. 1123. I. T. 1050, 1346. Aesch. Pers. 975. It is freq. in tragedy of various sounds. Cf. Theokr. 22, 127. Not in classic prose.

ΠΑΔΔΙΪΩ⁷ for παραφρονέω or ληρεῖν perhaps (cf. Num. 367): Lys. 171 (Lampito), 990 (Lakon. herald).

ΠΛΆΞ³. Once in parody: Ran. 1438 (Eur. speaks. Cf. Eur. fr. 578, 4. Pind. P. 1, 24). Not in classic prose, but Aristotle has it in anatomical descriptions.

ΠΛΆΤΗ³ for κώπη and ναῦς. Only by Eur. and Menand. where there is a touch of parody: Thea. 770-773. (All this is an echo from the Palamedes). Ran. 1207 (= Eur. fr. 846, 2). Freq. in Eur. Not in classic prose.

ΠΛΑΤΙΣ^{3,8} for γυνή. Ach. 132. Not elsewhere in this meaning. Note the tragic movement of the line in

this speech. The verb πελάζειν is freq. in tragedy.

See ἄλοχος and δάμα

Πλέκος^{3,4} for κανοῦν (Ach. 243, 253. Pax 948. Av. 830). Twice in parody: Ach. 454 (cf. σπυρίδιον. 433. For the parody see Eur. fr. 714). Pax 528 (cf. Eur. fr. 727^a, but he has τέκος). Homer and the Tragg. use πλέκω and πλεκτός, but πλέκος occurs only in Eur. Ion 39, by Hekkydaios' conjecture for σκῦτος, the reading of both L. and P. Pring reads κύτος. Πλέκος occurs nowhere else in the literature.

Πλεκτάνη³ (cf. πλεκτή Plat. Gorg. Φα. 1, 16). Once in parody: Av. 1717 (For the thought see Il. 1, 317. Aisch. Pr. 394, and for the parody - Trag. fr. adesp. 49). Not found in the epics or classic prose, where στέφανος would probably suffice.

Πεπλώκαμεν^{3,5} Only in a parody: Thes. 878 (= Eur. Hec. 532). See Bakhuizen ad loc. Hdt. 4, 89 (παρα-) is the only other instance of this form in literature.

Πλησιόχωρος^{5,6} for γείτων (freq. in Ar.). Only once: Vesp. 393 (cf. 389). Prose: Plato Legg. 737C. Thuc. 2.79, 4. Xen. Cyr. 4, 5, 35. Hdt. frequently.

πλίσσομαι¹. Probably only in par.: Ach. 217 (ἀπο-). This is perhaps a parody of such passages as Il. 132-157.

See Od. 6, 318 (simple). Archil. 52 (δια). Not in classic prose.

πλόκαρος² for which Ar. εὐνοῖεν uses κίκιννος (Vesp. 1069. fr. 218). Once in a dithyrambic phrase: Pub. 336.

In tragedy: Eur. 15 times, Aisch 6. Sophokles uses πλόκος. Prose: Xen. Vin. 9.12 (= κατὰ). Hdt. 4, 34, 7, 1.

See πλέκος, πλεκτάνη. Cf. βόστρυχος.

πνοή³ for πνεῦμα. Only in lines of exalted tone: Pub. 161 (cf. 164, where the Pupil forgets to keep up his high discourse). An. 1396, 1397 (Κινέμας). Thuc. 43 (ptg.). Ran. 154 (Herakles), 313. Euripides is fond of the word. Prose: only Thuc. 4, 100, since Plato Krat. 419 D is only for etymology.

ποθεινός³ Only in ptg. or excited passages: Ach. 886 (ptg.). Pax 556. An. 696 (cf. Soph. O.R. 156). Ran. 84 (cf. Eur. Phoin. 320). Both adj. and noun are freq. in Eur. Prose: Plato Legg. 932 A. Lys. 215 B. [Lysias] 2, 73. Thuc. 2, 42, 3. Xen. frequently. See ἡμίρω, ἡμερος

πολεμίζω¹ for πολεμῆω, Nub. 419. Pax 739 (cf 754).
Thes. 807 (There is a parody of Homer at 810). Not in tragedy
or classic prose.

πολιοῦχος². Only once outside of lyric lines: Eg. 581.
Nub. 602. An. 827. Lys 345. It is the regular epithet for
a city's guardian deity. Prose: Plato Legg. 921 C.

πολυκοίρανος³. Once in parody: Ran. 1270 (Aisch. fr.
238). An Aeschylean word. Cf. πολυκοιρανίη Il 2, 204.
See κοίρανος.

πολύμετρος³. Once in parody: Ran. 1240 (= Eur. fr. 516).
Elsewhere only at Ath. 608 D.

πολύμητις¹. Only in anap. tit.: Vesp. 351 (ὥσπερ
πολύμητις Ὀδυσσεύς).

πολυμήντος^{4,8}. A regular epithet of gods and heroes
in the connection. At Ran. 324 used of the abodes of
Dionysos, and of Aeschylus himself at Ran. 851. In
the prosaic sense of "high-priced" at Aesch. 759, fr. 314.
Elsewhere it is used in addressing divinites: Aesch. 807.
Eg. 1370, Nub. 269, 293, 925. Vesp. 1001. Pax 778, 1011. An. 1127.

Thes. 286, 594. Ran. 337, 398. fr. 319. Prose: Only Plato
[Alc.] 368 C. Euthyd. § 76 D.

πολύμνος⁴. Never in trimeter: Eq. 1328 (This follows
Pindar's praise of Athens). Ran. 324 (So Van Leeuwen, but
Beekes reads πολυτιμήτοis). Elsewhere the word is found.
Eur. Ion 1074 (lyr.) cf. h. Hom. 25, 7. Not in Homer, Hesiod,
Pindar. See πολυμνητος Pind. N. II. 5.

πολυχαρίδας⁷. Lyr. 1098, 1242. See the Attic word at
Plut. 788 et saepe.

πόντιος³. Only in par. or lyric lines: Pax 140 (probably
a parody of Eur. Bellerophon). Av. 251. Thes. 322, 872 (cf.
trag. fr. adesp. 64). Ran. 1341 (ptg.). Chiefly tragic, but
also in Pindar and h. Hom. 21, 3. Not in classic prose.
See θαλάττιος (Vesp. 1519. Av. 1333. Plut. 396).

πόριμος³ for εὐπορος (Vesp. 1112. Eccl. 236). Hardly
outside parody or ptg.: Pax 1031 (cf. Aisch. Pr. 408). Thes.
777 (par., Eur. Palamedes perhaps). Ran. 1429 (par. cf.
trag. fr. incert. 886, 3). Prose: Thuc. 8, 76, 1. Plato Gorg.
209 D. Not elsewhere in classic prose. See following note.

πόρος³ for μηχανή. Only in par. or pty.: *Vesp.* 308.
Pax 124 (*Eur. fr.* 669). *Thes.* 769 (pty.) cf. 765 where the
word used is μηχανή. Cf. πόριμος

πόρπαξ⁷. *Eg.* 849, 858, 1372. Cf. πορπακισάμενος
Lys. 106; μισοπορπακιστάτη *Pax* 662. Van Leeuwen
thinks that the ending -αξ belongs to everyday Doric.
See *Neil ad Eg.* 849. Not in classic prose.

πόσις⁸. Only in parody: *Thes.* 866 (*Eur. Hel.* 49), 901,
914 (cf. *Eur. Hel.* 627). Freq. in Homer, Pindar, tragedy
(especially Euripides). Prose word is ἀήρ.

ποτάομαι⁴. Used only in the higher style: *Hub.* 319
(*Strepsiades* adopts *Sokrates'* manner). *Pax* 830 (mockery
of dithyrambic poets). *Av.* 251, 1338 (par. *Soph.* *fr.* 435),
1445 (cf. *Eur. El.* 177).

πράγος³ for πράγμα. Only in par. and pty.: *Av.* 112.
Lys. 706 (par., *Eur. fr.* 629). Not in classic prose.

πρέμνον³ for χρήμα. Only in parody or pty.: *Av.* 321. X
Ran. 903 (αὐτοπρέμνοις cf. *Aisch. Eum.* 401. *Sept.* 1056, and
Πρόρριζος used in the same sense. *Ran.* 582). Not in

classic prose in three meanings. See προδιδυμος.

πρευμαίνης³ for πρᾶος. Once in παρ.: fr. 21. Not in classic prose.

πρίασο¹⁰ Ach. 870. See Rutherford H.P. p. 48.

πρόβλημα¹⁴. Once in parody: Vesp. 615 (Homeric color). See Van Leeuwen ad loc. Prose: Plato freq..

Xen. Cyr. 6, 1, 51. Demosthenes 45, 69. Hdt. 7, 70 cf. 4, 175.

προθέδυμος¹ for ἄρδην. Eg. 528. Pax 1210 (pty.) Not in Tragedy or classic prose. See πρόρριδος and αὐτοπρέμνοις (under πρέμνον).

πρόποδος⁴⁸. Nub. 436. Hdt. 1333 (pty. cf. Aisch. Lohor. 358. Eur. Hcl. 570). Plut. 670. Hesychius explains the word by ὑπερέτης, προφήτης. Cf. νεωκόρος Plat. Legg 759 A. ibid. 953 A. Xen. An. 5, 3, 6. In classic prose πρόποδος is found only once: Hdt. 2, 64. Occasionally in Tragedy and Pindar. Once in Hesiod Op. 253 (dub. l.).

πρόρριδος³⁵ for ἄρδην (Theo. 274). Ran. 587. See

Willebrand p. 37. Only once in classic prose: Andoc.
1, 146 (an imitation of Soph. El. 765). See προθέλυτος.

προσεμφερής^{3,8} for ὁμοιος. fr. 460. Παραπλήσιος
is also in good prose usage. Our word is used in classic
prose only by Xenophon and Herodotus (Xen. Symp. 4, 19.
Hdt. 4, 2). It is found 4 times in the tragic fragments.
See ἴκεδος.

προχοή⁴ for στόμα (Eccl. 1107). Only in anap. titi.:
Hub. 272. In epic and lyric poets but fades out in
tragedy after Aeschylus. Not in classic prose.

πρόχοος⁴ for ὑδρία (Vesp. 926. Eccl. 678). Only in
anap. titi.: Hub. 272. Once in classic prose: Xen. Cyr.
5, 27. See ἄγγος.

πτεροδόνητος² (cf. ἀεροδόνητος). A word coined for
parody: Av. 1390, 1402 (mockery of Kineias). See on
δονέω.

πτερόεις⁴. Only in anap. titi.: Av. 576, 698. fr. 224.
Familiar in Homer in the phrase ἔπεα πτερόεντα.

πτερόν^{4,8} for πτέρυξ, ὄρνις, πτίλον. In the sing.

"wing": Pax 135 (ptg.). Av. 772, 785, 798, 808 (Aisch. fr. 139), 1176, 1182 (ptg.), 1303, 1306, 1307, 1310, 1311, 1325, 1330, 1375, 1418, 1420 (par., Aisch. fr. 140), 1424, 1453, 1463, 1464, 1469, 1760. In the meaning "bird": Pax 76 (par., Eur. fr. 308). In the sense "feather": Aesch. 584, 1104, 1106. Av. 103, 286, 1081. Prose: Xen. Kyr. 2, 3, 14. Plato Phaid² 246 D. ibid 248 B and C. Tim. 91 D. Antiphon fr. 57. Holt. 2, 73. 4, 7, 31. 7, 92.

ΠΤΕΡΟΦÓΡΟΣ³. Av. 1714 (ptg. cf. Trag. fr. adesp. 49 and Av. 576), 1757. Not in classic prose.

ΠΤΕΡΩΤÓΣ^{3,8} (cf. ΠΤΕΡΥΧΩΤÓΣ Eq. 1086). Only in a parody: Av. 1198 (cf. Trag. fr. adesp. 47, 2). Twice in classic prose: Plato Phaidr. 251 B. Holt. 2, 76. But Aristotle has it. ΠΤΗΝÓΣ is usual in prose.

(ἈΠÓ)ΠΤΥΣΤΟΣ³. Eq. 1285. The word is not found in the Orators who used ΚΑΤΆΠΤΥΣΤΟΣ. See following word.

ΠΤΥΨ (ἈΠΟ-) ³ in the signif. "to abominate". Only in par.: Pax 528 (Eur. fr. 727). Prose: Xen. Mem. 1, 2, 54. ^(and) but in Kyr. 1, 2, 16 it has its literal sense "to spit out".

ΠΥΚΝός³ for λεπτός. 887. as (freq. in Ar.). Only in
ptg. and lyric lines: Ach 445 (ptg.). Av. 430. Thro. 438.
Eccl. 571. Prose: Plato Rpb 568A. Hdt. 7, 141 (an oracle).
At Thro. 438 the speaker adopts the Euripidean manner.

ΠΥΘΑΓΟΡΑΙ (ΕΚ-) ³ for the simple (freq. in Ar.):
Eccl. 752. Plut. 60. These tragic compounds have,
perhaps, a slightly more picturesque effect than the
simple, but often Ar. seems not to be trying for
any specially poetic effect when he uses them.

ΠΥΡΓΩ ³ for ἐπαίρω. Only in anap. tetr.: Pax 749.
Ran. 1004 (to Aischylos. Cf. Anthol. Pal. 7, 39). Euripides
is fond of it. Not in classic prose in this sense.

ΠΥΡΦΩΡΟΣ ³. Only in par.: Av. 1248 (Aisch. fr. 160, 2),
1750. Thro. 1050 (cf. Eur. fr. 122). Prose: Xen. Lak. 13, 2 (of
the priest who kept the sacrificial fire). So Hdt. 8, 6.
Thuc. 2, 75 (of arrows.).

P

ῥαίνω ^{4,8} Lys. 1130 (ΠΕΡΙ-. A parody of Eur. fr. 363). Ran.
1441 (simple). Eccl. 379 (ΠΡΟΟ-). The word is obviously 1 pres

and tragic and is not to be met with in good Attic prose, where *καταπασσω* is employed in this sense. Cf. *ῥαῖς*.

ῥαῖς ^{4,8} Ach. 171. Ran. 1312 (par., Eur. fr. 836, 4). It does not appear in the *epos*, tragedy (except Euripides) or classic prose. Aristotle has it.

ῥιρός ¹ as = "an ox-hide shield": Once in *hex.*: Pax 1274 (par., cf. Il. 3, 15. 4, 446. 8, 60). Chiefly epic but also in Eur. *Rhes.* 784 (= hide). Not in classic prose.

ῥίψ ^{4,8} Once in parody: Pax 699 (cf. Eur. fr. 397). This is evidently an old proverb. Prose: Hdt. 4, 71. Aristotle twice.

ῥοαί ⁴. Only in parody: *Thrs.* 855 (= Eur. *Hel.* 1), 863 (Eur. *Hel.* 52). Eur. uses the word of all kinds of fluids. As a philosophical term (= flux) it occurs Plato *Thrait.* 152 E_A, cf. *Krat.* 402 A, *Thrait.* 206 D. Not elsewhere in classic prose, but frequently in the *epos* and tragedy. The prose word is *ῥεύμα*.

ῥοῖβδος ⁴. Only in anap. titr.: *Mub.* 407 (Sokratis. Cf. Av. 1182. *Soph. Ant.* 1004). Eustathius says it is Attic for *ῥοῖβος*. *Hierach.* gives *ῥόγχος*. Not in classic

C. 56.57-04

from the same as the first in the first of them.

prose. See following word and ῥύμη.

ῥοίζημα⁴. Once in pty.: Av. 1182 (Van Leeuwen compares Il. 10, 502, 16, 361 etc.). The word is very rare, occurring, apparently only here and Lucian Jup. Trag. 1. Musc. Enc. 2.

ῥυάχετος⁷ for πλῆθος, ὄχλος, συρφετός. Lys. 170 (Lampito). Cf. Vesp. 666, 673.

ῥύμη⁴ for ὄρη⁴. Only in the elevated style: Husb. 407. Vesp. 1487 (ῥώμης - Bgk.). Pax 86. Av. 1182. Eccl. 4.

Prose: Dem. 21, 29. Thuc. 2, 76, 27. 2, 81, 1. 7, 70, 2. Xen. Cyr. 7, 1, 31. Ven. 10, 12.

Σ

σαλεύω (παρ-εν-)². Only in parody: Plut. 291 (Philoxenos Kyklops fr. 11 Bgk.). See following word.

σάλος³. Once in parody: Thes. 872 (cf. Trag. fr. adesp. 64). Eur. shows a fondness for the word, and Hauck thinks this is a parody of some verse of his. Prose: [Lysias] 6, 49 (cf. Soph. Ant. 163).

σείομαι⁴. Ach. 344 (lyr.). Husb. 287 (ἀπο-. lyric), 1276. Pax 260. Lys. 1312 (lyr.). Plato is the only classical



prose writer who uses this verb outside the active voice.

σελαγέομαι³. Ach. 924, 925. Nub. 285, 604. Eur. El. 714 is the only other place in Attic poetry. It does not appear in the Epics or classic prose. See σέλας.

σέλας³. Once in pty.: Av. 1711 (cf. trag. fr. adesp. 49). It is common in Homer and tragedy. Prose: Plato Krat. 409 B Hdt. 3, 28. Aristotle. See preceding word.

σθένω^{4,9} for δύναμαι. Plut. 912. This verb occurs also in good prose. See Rutherford H P. p. 10.

σιδηροβριθής³. Once in par.: Ran. 1402 (= Eur. fr. 531). An Euripidean word.

σκάφος³ for ναῦς. Only in par. or pty.: Ach. 541, 545. Vesp. 29 (different sense). Lys. 139 (cf. Soph. fr. 860). Thuc. 877. Ran. 1382 (= Eur. Mid. 1). Still the word is not rare in good prose: Dem. 9, 69. 14, 22. 23, 165, 59, 95. Thuc. 1, 50. Hdt. 7, 182.

σκέλλω (ἀπο-)^{3,4}. Only in pty.: Vesp. 160 (ἀποσκέλλειν)

σκήπτω (κατα-)³ for ἐπιπίπτω. Only in par.: fr. 558, 2 (cf. Eur. Phoin. 1243, 1273, 1359). Prose: Thuc. 2, 89.

(38)
Xen. Mem. 4, 3, 14. Hdt. 7, 134. *ibid.* 137. 8, 65.

σκόπελος⁴. Nub. 273. Ran. 471 (par., cf. Eur. fr. 176, 3).
Common in Homer and Euripides. Not in classic prose.

σμερδαλέος¹ for φοβερός, ἐκπληκτικός. Only in
a parodic passage: An. 553. Here the subject justifies
the word.

σπαράσσω (δια-)^{3, 8}. Only in a parody: Ran. 474 (See
Bakhuizen hie). Elsewhere we have it at Aisch. Pers.
195. Eubul. Aug. 1. Lucian Scaron. 21. Not in classic
prose, where διασπᾶω is used in this sense. See the
phrase διασπαρακτὸν σῶμα (Eur. Bacch. 1220). In
simple our word is used by Demosthenes and Aristophanes
Ach. 688. Pax 641. Ran. 424.

σπατίλα⁵. Once by an Ionian: Pax 48. For equivalents
see Ach. 1169. Pax 162.

σπλάγχνα³ for καρδία (Nub. 1391. Ran. 1006 *etc.*); Nub.
1036. Ran. 844, 1006.

σποδῆω (κατα-)⁹. Thro. 560. An Aeschylean
word. Not in classic prose.

σπορά³ for γονή, σπέρμα. Only in par.: fr. 297 (cf. *Asch.* fr. 56).

σταθρός³ for 1) οἰκία. 2) τρυάνη or πλαστὶγξ.

In the first sense only in parody: *Ach.* 449 (cf. *Eur. El.* 1150. *Trag.* fr. adesp. 44). In the second sense: *Ran.* 1365 (cf. 1378), 1381, 1407. The meaning is doubtful at fr. 287.

σταγέω (παρά-)³ for παρίσταμαι or βοηθέω. *Thes.* 370. *Ecc.* 9 (ptg.). The compound συμπαρά- *Ran.* 385. *Ecc.* 15 (ptg.). Neither compound occurs in classic prose. See συμπαροστάτης.

στάχυς³ for θέρος or πορά. *Eg.* 393 (cf. 392). *Ran.* 1240 (par., *Eur.* fr. 516). Not in classic prose - rare in epic - freq. in Euripides. Aristotle has it several times.

στέναγμα³. *Ecc.* 367. Probably it is used only because it reminds of στενοῦσθαι or στένωσις, with allusion to τὸ στενὸν τοῦ πρῶκτοῦ. Plato has it where there is a rather tragic tone: *Pol.* 578 A [*As.* 365 A]. Nowhere else in classic prose.

στενάχω³ for στενάζω. *Ach.* 548. Never in classic

προε, and in tragedy only in chorus.

στεφανίζω⁷ for στεφανώω. Only in par.: Eg. 1225 (See Niles' note).

στίλβω⁸. Never in trimeter: Pax 567 (Dia-). Av. 697 (simple). fr. 8, 1 (Dia-). In classic prose Plato only. Cf. the proper name at Av. 131, 1032. At fr. 561 στίλβη = a lamp.

στίχες¹. Only in parody: Eg. 163. Chiefly epic, but also in tragedy. Never in classic prose.

στόλος³. Av. 46 (prose word is ὁδοιπορία or πορεία: cf. also verse 42). Lys. 93 (- a band, company. So in Aeschylus often). In the signif. "journey" Xen. An. 1, 3, 16. Hdt. 5, 63, 6, 39. cf. Thuc. 8, 9, and Sophocles O.C. 358. Ph. 244.

στόρνυ³ for στορέννυ or στρώννυ. Pax 844 (Herwerden cites Soph. Tr. 902. Eur. Her. 702).

στράτιος^{4,5} for πολεμικός or φοβερός. Vesp. 618 (στράτιον κατέπαρδεν). Prose: Hdt. 5, 119. Aristotle. For the use of poetic words in vulgar situations see under παρὰ.

στυχερός ^{1,3} Only in pty.: Ach. 1191, 1207. Common in the epod and tragedy. See στυγέω.

στυγέω ^{1,2} Only in par. or lyric lines: Ach 33 (trag. fr. adesp. 41), 472 (Eur. fr. 568). Thro. 1144. Not in classic prose. See στυχερός.

στυφελιγμός' for δοιδορία, ὕβρις, μέμφις. Only in anap. tetri.: Eg. 537. See Wittekind p. 39 and Jungius sub v. στυφελίζω in Homeric.

συμπαρστάτης ³ Plut. 326. Elsewhere only Soph. Ph. 675. See στατέω (παρα-).

συναλιάζω ⁷ for συναθροίζω (Lys. 585): Lys. 93 (Lampito).

συναρπάζω ³ for συνίημι (An 945, 946): Hüb. 775 (Sokrates). Cf ὑφαρπάζειν Hüb. 490.

συνεχές for συνεχώς (Ran 915): Eg. 21 (par., Eur. Hipp. 345-351).

σφέ' for σφᾶς. Only in a burlesque oracle: Eg. 1020 (lex). Found also in tragedy.

σφριχάω ^{2,5}. Hüb. 799. Lys. 80. The only place in classic

Attic prose is Plato Legg 840 B. The Scholiast explains the word by εὐσθερεῖ, εὐσωρατεῖ. Not in the prose, but found in tragedy: Eur. Andr. 196. Supp. 478. Ach. 4, 2 p. 747 Nauck. In the prose of Hippocrates. See Jungius at the word σφρίγος.

σχεδόν ' word of place and time. Only in epic parody: Pax 1273 (cf. Il. 3, 15). Ae. ordinarily used παησίον.

σχέταλος "for τολμηρός, ὤμós, ἄθλιος. Ach. 360 (μέγ). Hec. 485. Ran. 116, 1049, 1476. Used in place of ἄθλιος it is probably felt as a tragic word, as it is freq. in Euripides (cf. Hdt 3, 155). In the sense of "cruel, shocking, abominable" it appears sometimes in prose: Plato Gorg. 467 B. Isoc. 6, 36. 18, 35. Xen. An. 7, 6, 30. Hdt. 6, 138; but in all these places it is confined to things and not applied to persons. In the sense of "wicked" it is used of persons in good prose.

σύνω (ἐκ-) ³. Only in parody: Pax 1301 (hex.). The Schol. says it is a parody of Archilochos. Freely used by Sophocles, and in the following places in classic Attic prose: Dem. 19, 299, Plato Gorg. 486 B. ibid. 508 C. Not in Herodotus.

T

ταγή⁷ for τάξις (cf. Ach. 600): Lys. 105 (Lampito).

ταγός³ for ἡγεμών. Eg. 139. Aischylos likes the word. As the title of the chief of Thessaly it is used by Xen. Hell. 6, 1, 6. ibid. 4, 28 etc. See on ἀρχέλαος.

ταλαύρινος¹. Only in the mock-heroic tone: Ach. 964 (par. cf. Aisch. Sept. 384). Pax 241. In Homer as an epithet of Αἴας.

ταυροφάγος³. Only in parody: Ran. 357 (cf. Soph. fr. 607). See Meineke Com. fr. 1 p. 52.

τέγγω³. Never in trimeter: Lys. 550 (to rebuke, - So Plato Legg. 880 E. Cf. μαλάττομαι). Ran. 1311 (par. Eur. fr. incert. 856). Here the sense is "to wet." With Lys. 550 cf. Theo. 1047. In classic prose only by Plato.

τέκνον⁴. Nearly always in passages of tragic tone: Ach. 891 (ptg.). Nucl. 1165 (par. Eur. Hec. 172 ff.), 1169 (ptg.). Vesp. 1518 (par.). Lys. 7 (Here used by a woman in speaking to another of her own age). Theo. 469 (cf. Eur. Med. 714 ff.), 698 (Mnisil.), 754, 755, 1062 (Eur.), 1181 (Eur.), 1198. Ran. 211 (lyr.), 1322 (ptg.).

155 (par.). fr. 125, 1-3. 461 (par.). 585, 1 (par.). Cf. Thuc. 752.

Observe that at Thuc. 761 παῖδα is used for τέκνον in line 754. Παῖδιον is used by mothers in speaking of their children at Eccl. 86 (92), 549. In prose τέκνον is not uncommon however: Xen., Hdt., Plato, Isoc. and Aristotle all have it. It is very freq. in Homer and tragedy, and Pindar has it 5 times. In later Greek it is used of the young of animals which indicates the poetic nature of the word.

Τέκος! Only in a parody: Plut. 292 (Philoxenos fr. 11 p. 1263 Bgk.). That it is chiefly an Epic word is shown by these figures: Homer 56 times, Hesiod 4, Pind. 3, Aesch. 4, Eurc. 7. In prose: Thuc. 3, 104, 3 (Τεκέεσσι).

Τεκταίνομαι^{3, 8} for μηχανάομαι. Ach. 660 (par. Eur. fr. 918, 2). Eg. 462. Prose: It occurs in our transferred sense at Plato Soph. 224 D. Cf. Tim. 91 A. Demosthenes 34, 48. See on παλαμάομαι.

Τέκτων⁴ used of poets it is poetic: Eg. 530 (a title of a song by Kratinos). Cf. Pind. N. 5, 90. P. 3, 200. But as

used at Pax 296. Av. 1134, 1154 it is prose.

Τέλλω (ἐπι-, περι-) The compound ἐπι- is epic occurring only once in a mock oracle. Av. 977 (hex.). The only place in tragedy is Aesch. Pr. 100 (different sense).

The prose equivalents are ἐπισκήπτω, ἐπιτάσσω.

The compound περιτέλλομαι, for πληροῦν, περίειμι, περιέρχομαι, is also epic. Occurs once in an anapaestic line, Av. 696 (poetic). Cf. Soph. O. T. 156. El. 2, 551.

Od. II, 294. Alkaios fr. 39. Not in classic prose.

τέξει ' for τέξεται. Only in hex. and parody: Eg. 1037. Thes. 509 (Van Leeuwen reads γίκειν). Prose: only in an oracle: Hdt. 5, 92.

τέρας ^{3,5} as meaning "portent". Pax 42 (the only instance of its use in trimeter). Av. 280. Thes. 701 (parodic). Ran. 1343, 1371 (all lyric). The usual prose word for "portent" is θαῦμα, but our word is common in Herodotus.

In Attic prose only in the meaning "monster" See κνώδαλον.

τετραπτερυγίς " for ἀκρίς (Aesch. 1116, 1117) or πάρος (Aesch. 150. Av. 185, 588 cf. Pausanias 1, 24, 8): Aesch. 171.



ΤΕΤΡΑΠΤΙΛΟΣ¹. Only in par.: Ach. 1082. Probably a coined word. See Jungius sub voce. Cf. the Homeric ΤΕΤΡΑΦΑΛΗΡΟΣ and ΤΕΤΡΑΨΤΕΡΟΣ (Soph. fr. 26).

ΤΕΤΤΙΥΟΦΟΡΑΣ². Eq. 1331. For like terminations see Ach. 567, 570. Nub. 122, 336. Eccl. 645 (cf. Eur. Phoin. 119). Van Leeuwen (Eq. 1331) gives other references.

ΤΈΧΝΑΣΜΑ³. Once in ptyg.: Theo. 198 (Agathon). Not in classic prose except Xen. Hell. 6, 4, 7, and only twice in tragedy: Eur. Or. 1052, 1560.

ΤΗΛΑΥΧΗΣ^{1,2}. Ar. 1092, 1711 (ptyg.). Found in the Homeric hymns, Pindar and the Anthology. Once in tragedy: Soph. Tr. 524 (lyr.). See the similar word — ΤΗΛΕΦΑΡΗΣ, which Ar. has only in a lyric line: Nub. 281.

ΤΗΛΈΠΟΡΟΣ². Only in the title of a song by the poet Kydias: Nub. 967. Cf. Soph. Ant. 983 (lyr.).

ΤΗΛΟΥ^{1,3} for Πόρρω. Once in parody: Nub. 138 (Eur. fr. insert. 884). Frequently found in the epoi and 4 times in tragedy.

τήνλαα². Never in trimeter: Aesch. 1227-1233. Eg.
276. Av. 1764. See Pind. O. 9, 1 and Scholia. Archel.
fr. 106.

Τλήμων³ for τάλας, ἄθλιος. Mostly in lyric or
parodic lines: Pae. 723. Theo. 1072 (pae. of Eur. fr. 115).
Ran. 85 (Heraclio), 1355 (Aeschylus). Plut. 603 (ptg.). See
ΠΟΛΥΤΛΗΜΟΝΕΣ (Pae. 236 - ptg.). In tragedy it occurs
about 75 times, in Homer 4, in Pindar 1. Prose: Xen.
An. 3, 1, 19. Ap. 1, 3, 11. 2, 1, 30. Oik. 7, 40. Nowhere else
in classic prose.

ΤΟΞΕΥΩ (ἐκ-)³ in the metaphorical sense "to have
no resources left" where prose would use ἀπορέω:
Plut. 34 (tragic rhythm). Cf. Aesch. Eum. 676. Eur.
Andr. 365. Classic Attic prose: Only once and in
its literal meaning "to shoot arrows", Xen. An. 7, 8, 14.

ΤΟΞΟΠΟΙΕΩ⁴. Lys. 8. Not in classic prose. For the
usual expressions see Aesch. 1069. Hec. 582. Plut. 756.

ΤΟΡΕΩ^{3,8} meaning "to utter in a piercing tone": Pae.
381 (See Schol.); However, in this sense, it is found

nowhere in Homer or any extant Tragedy. See on
λάσκω.

ΤΟΥΤΑΚΙΣ¹. Only in *lex.*: Pax 1079 (parodic). It =
οὕτως.

Τρίβων³ for ἑμπειρος (Ran. 811); Hüb. 869. Vesp.
1429. This meaning is given to the word in classical
prose only by Hdt. 4,74, but it is not rare in Euripides.

Τρίδουλος³. Only in parody: fr. 576 (cf. Eur. fr.
359¹). Soph. O.T. 1063).

Τροχήλατος³. Only in *ptg.*: Ecc. 1. Cf. Soph. El.
49. Aisch. Pers. 926. fr. 161. See Jungius sub V.

Τρυφάλεια¹ for κράνος. Only in *ptg.*: Ran. 1016
(Aisch.). See on πήληξ.

Τρυῦχος³ for ῥάκιον or ῥάκος. Ach. 418 (cf. 415).
In no prose before Aristotle. See on λακίς.

Τύλη¹¹ for Τράχηλος ὄψιμος. Ach. 860, 954 (both
by a Boiotian).

Τυμβεύω³ for θάπτω. Only in *ptg.*: Thes. 885 (Eur.)
See following words. Not found in classical prose.

τυμβήρης³. Only in pty.: Thuc. 887 (Eur.). In tragedy not outside Sophokles, nor is it found in classical prose.

See τυμβεύω.

τύφος⁴ for τάφος or σῆμα. Kasp. 1370 (cf. Hüb. 1273). Lya. 372 (= an old man. Cf. Eur. Med. 1209. Herakl. 167), Ran. 1139, 1172 (both = Aisch. Ich. 4). Prose: Plato Phaidr. 264 D (an epigram). Lagg. 872 B. Hdt. 1, 45. Common in the epic and tragedy. See preceding words.

τυφλόω (ἐκ-) ^{3, 8}. Plut. 301 (The chorus alludes to the blinding of Kyklops). fr. 569. Only three occurrences in classical prose: Xen. Eq. 10, 2. Hdt. 4, 2. 9, 93. Not in Homer or Pindar, and it is rare in classical literature.

τυχηρῶς⁹ for ἐπιτυχῶς, ἀπὸ τύχης, κατὰ τύχην. Ach. 250. Thuc. 305. Not in classical prose.

τῷς⁷ for οὕτως. Ach. 762 (a Megarian). Lya. 168 (Lampito). Cf. τῶπερ, τοῖσπερ Thuc. 5, 77, 79 (in Dorian dialect). Found in Homer. In Aeschylus only of the three Tragg.

γ

ὕγρα ' for θάλαττα. Once in anap. titr.: *Vesp.* 678 (ptg). Ribbeck compares *Il.* 24, 341. In tragedy often as adj. applied to the sea.

ὑμεναϊόω ' for γαμέω. Only in hex. in ptg.: *Pax* 1076, 1077, 1112. Tragedy: Only *Aisch. Pr.* 537 (chor) and the meaning is "to sing a bridal song." In our signif. it occurs *Theokr.* 22, 179.

ὑπερηνορέων ' for ὑπερήφανος. *Pax* 53 (par. cf. *Il.* 4, 176. 13, 358. *Od.* 17, 482 etc.). See on γαῦρος.

ὑπέρμεγας ³ for ὑπερμεγέθης. *Eg.* 158. Not in classical prose. The only place in tragedy is a variant reading at *Soph. Ai.* 689. See Rutherford on *Babr.* 47, 1.

ὑπέρτερος ⁴. *Pax* 52 (ptg.). *Av.* 1765 (lyt.). *Lys.* 772 (hex., a mock-oracle). An epic and tragic word.

ὑπνώ ⁷ for καθεύδω. *Lys.* 143 (*Lampito*). *Hdt.* 4, 8. 3, 69. 7, 15 has κατυπνῶν, ὑπνῶσθαι.

ὑπόπτερος ^{1, 3} Only in troch. titr. and parody: *Av.* 787, 797. *Thes.* 1100 (*Eur. fr.* 124). Prose: *Hdt.* 2, 107, 108.

Plato Phaed¹ 246 A. ibid. 256 B. [Alk.] 135 E. Krit. 116 D.

ὕρα¹² for πίθος (Pax 703) or κεράμιον (fr. 723):
Kisp. 676. fr. 423.

ὕσσαξ⁷. Lyp. 1001 (Spartan herald).

ὕπιβρεμέτης¹. Only in hex.: Lyp. 773 (mock oracle).

Φ

φαεινός¹. Only in hex.: Pax 1094. The comic effect consists in the conjunction of high sounding adj. and lowly substantive (κύων). We were expecting the Homeric δέπας. Often in Pindar in the form φαενρός. So in tragedy. Not in prose, where the word is λαμπρός.

φάος⁴ for φῶς. Only in par. or lyric parts: Ach. 1185 (cf. trag. fr. adesp. 45). Ege. 973. Ran. 1529 (Aisch. fr. 36). An. 1748. Prose: Xen. Oik. 9, 3. Plato Krat. 407 C. See φέγγος.

φᾶρος^{1,3} for ἱμάτιον. Once in ptg.: Theo. 890. Prose: Hdt. 2, 122. 9, 109.

φέγγος². Only once in trimeter: Ege. 1319. Ran. 491.

455. *Plut.* 640 (ptg.). *fr.* 188, 2 (arnavian). Cf. *Ach.* 1184.
 Prose: *Plato Phaidr.* 250 B. *Pol.* 508 C. *Xen. Symp.* 1, 9.
Vin. 5, 4. 10, 7. *Aristotle.* *Freq.* in *Pindar* and *tragedy.*
As *ὀφείλω* only in lyric lines (*Ran.* 350 cf. 344).
 See on *φάος*.

*φίτυ*³ for *φίτυμα*. Only in *par.*: *Pax* 1164 (cf. *Soph.*
fr. 803), *fr.* 297 (cf. *Asch.* *fr.* 56).

φλέγομαι^{4,8} as meaning "to flare up", "to be angry":
Nub. 992 (anap. ttr. Cf. *Plato Lehar.* 155 D. *Soph. O.C.*
 1695). The following are all lyric: *Ran.* 344. *Thro.* 680,
 1285. *Muograve* would read it at *Thro.* 1041 (*par. Eur.*
fr. 122). In classic prose *Plato* only (see above and
Tim. 85 B. *Legg.* 716 A.). See *φλόξ*.

φλόξ^{4,8}. In *trimeter* it is used only once outside
 of *parody*: (*Nub.* 1494, and even here the tone is excited).
Thro. 242 (cf. *Ach.* 922, where *πῦρ* is used), 1032 (*par. cf.*
Eur. fr. 122). *Aw.* 1711. *Ran.* 344. *Eccl.* 6 (ptg.). *Plut.* 661
 (cf. *Eur.* 1. A. 1602). *fr.* 561, 2 (*parodic*). Still it occurs
 in *Thuk.*, *Xen.* and *Plato*. See *φλέγομαι*.

φοίνιος³ and φόνιος for φοινικός. Only in par. and lyric parts: Ar. 345 (just after a parody). Thes. 684 (See Bakhuizen). Ran. 1337 (bis., par.). Freq. in Euripides.

φράζομαι¹ for σκοπέομαι. Only in hex.: Eg. 1015, 1030, 1058, 1067. Pax 1099 (See Ribbeck for sources). Not in classic Attic prose, but it is found in Ionic prose and tragedy.

φρήν^{1,3}. With the exception of four places Ar. uses this word only in hexameter or lyric lines, parody or paratragedy. The exceptions are Nub. 153. Lys. 432. Thes. 291. Ran. 534 (the last three being in the phrase νοῦς καὶ φρένες). The other occurrences are: Ach. 445 (par. Eur. I. A. 67). Eg. 1052, 1237. Nub. 437. Pax 1031, 1068 (par. - See Ribbeck), 1099 (ptg.). Ar. 429 (ptg.), 457, 238, 1238 (ptg., Trag. fr. adesp. 48), 1376, 1445 (par. cf. Eur. El. 177). Lys. 708 (ptg.). Thes. 275 (par. Eur. Hel. 466). Ran. 101 (ptg.), 102 (ptg.), 876, 886 (par. Eur. Hel. 466), 899. Eccl. 571. Plut. 581. See Rutherford H.P. p. 9.

φρίσσω¹ as meaning "to bristle". Only in hex.: Ran. 822 (parodic. Cf. Il. 13, 473. Od. 19, 446). In the sense "to

shudder at" *Hub.* 1133, and in classic prose. In the first signif. it occurs *Hdt.* 8, 26 (an oracle).

φροῦδος³ for ἐκποδών (freq. in *Ar.*): *Ach.* 210, 470. *Hub.* 718, 719 (both are parodies. Cf. *Eur. Hec.* 162), 722. *Pax* 197. *Lyp.* 106. *Thes.* 691, 794. *Ran.* 94, 305, 1343 (ptg.). *Ecc.* 311, 341, 950. fr. 379. The tragic tone will be readily seen in most of the passages cited. φροῦδος is common in Euripides (cf. *Ar. Ran.* 1343). The only place in classic prose is Antiphon V. 29 (= ἐκποδών).

φῦλον⁴ for φυλή, ἔθνος, γένος. Once in unap. letter, elsewhere only in lyric lines: *An.* 231, 251, 253, 687, 777, 1088, 1756 (cf. 1063). Prose: Plato freq.. *Xen. Cyr.* 1, 1, 5. *ibid.* 5, 2. 4, 1, 3 etc. Antiphon IV 2.

φύλοπις¹. Only in *lex.*: *Pax* 1076 (par. Cf. *Il.* 18, 241. 6, 107). Once in tragedy: *Soph. El.* 1071.

φώς^{1,3} for ἀήρ. Only in par. or ptg.: *Pax* 528 (*Eur.* fr. 727. *Thes.* 1040 (*Eur.* fr. 122). *Ran.* 820. Never in classic prose.

X



χάϊος ⁷ for ἀγαθός. Lys 90, 91 (double meaning), 1137.

χαίτη ^{1,3}. Only in lix.: Ran. 822 (ptg.). In classic prose the proper meaning "lion's mane" (as here) does not occur, but it is used only of horses' manes. (Xen. Eq. 3, 5.7, 1. 8, 8). Homer has it 17 times, Eur. 17, Aisch. and Soph. once each.

χαλκήλατος ³. Only in troch. ikt.: Ran. 929 (ptg.).

χαλκοφάρα ^{1,3}. Once in a parody: Ach. 1072 (cf Eur. Troad. 520). This is a word coined in imitation of some found in the εφο and tragedy. See Jungius sub voce.

χαροπός ¹. Only in lix.: Pax 1065 (oracle), 1066 (Ribbeck compares Il. 7, 446. 10, 350, 23, 430). Only one instance in classic prose in Xen. Vin. 3, 3 (of dogs).

χθόνιος ^{1,3}. Only in the higher tone: An. 1745 (par. See Ribbeck for sources), 1750 (See Koch here for the meaning). Ran. 1126, 1138 (both = Aisch. lch. 1), 1145, 1148. fr. 500 (par.). It is used by Hesiod, Pindar and the Tragicians. Prose: Plato several times.

χλιδάω * for τρυφάω. Only in troch. ikt.: Lys. 640

Not in classic prose, but $\chi\lambda\iota\sigma\acute{\eta}$ occurs in Plato. Xen.,
Hdt.

$\chi\acute{o}\lambda\omicron\varsigma$ ^{1,3} for $\chi\omicron\lambda\acute{\eta}$. Only in lux.: Ran. 814 (of Aisch.).
In classic prose used by Herodotus only.

$\chi\rho\acute{\epsilon}\omicron\varsigma$ ³ in the sense "fatalis calamitas" is poetic (So-
phanes *ad Nub.* 30). Ar. has it only in parody: Ach. 454
(Eur. fr. 717), 455, Nub. 30 (Eur. fr. incert. 1011). In this last
there is a play upon the double meaning "need" and "debt".

$\chi\rho\acute{\eta}\zeta\omega$ ^{4,5} for $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$. Ach. 734 (Doric form). Nub. 359,
453 (cf. 439, 454), 591 (par. of Eur. fr. 722). Thes. 751. Prose:
Xenophon *frag.*. Plato *Loka* 99 A. Thuk. 3, 109, Hdt. *frag.*.

$\chi\rho\acute{o}\nu\iota\omicron\varsigma$ ^{1,3}. Only in parody and lyric lines: Thes. 912
(= Eur. Hel. 574). Ran. 347 (= "enduring for a long while". - So
Thuk. 1, 141. Cf. 6, 31, Plato *Legg.* 855 B.). The foregoing are
the only examples classic prose offers.

$\chi\rho\upsilon\sigma\alpha\upsilon\gamma\acute{\eta}\varsigma$ ³. Only in *ptg.*: An. 1710 (cf. *trag.* fr. adesp.
49). Cf. Soph. O.C. 685.

$\chi\rho\upsilon\sigma\acute{\eta}\lambda\alpha\tau\omicron\varsigma$ ³. Only in parody: Plut. 9 (*trag.* fr. adesp.
61). Often in Euripides.

χρῶς ^{1,3} for χρoιά (Hub. 718, 1012, 1016, 1171. Plut. 1020).

Only in parody: Lys. 127 (See Bakhuizen). Ran. 1312 (cf. Eur. fr. 856). Ar. also uses χρῶμα "skin", "complexion" (Eq. 399. Hub. 120. Thro. 406). Xenophon has χρῶς at Hell. 1, 7, 5. Oik. 10, 5 (= cutis). Symp. 4, 54 (= corpus).

χωρίζω (δια-). ³ Only in parody: Thro. 14 (Euripides).

Prose words are διακρίνω or διαίριω (cf. Aischines 3, 56).

See Bakhuizen p. 109 (middle).

χῶρος ^{4,5} for χῶρα, χωρίον. Once in hex.: Lys. 770 (an oracle). Prose: Xen. and Hdt. freq.. Antiphon III β 8 (dub. l.). Plato Ax. 371 C and E. Oft. in the epic and tragedy.

Ψ

ψαίρω (δια-). ^{3,8} Once in pty.: Av. 1717 (messenger). Cf. Trag. fr. adesp. 49. Elsewhere: Eur. fr. 719 (different sense). Hermippus Aθ. 4.

Ω

ᾠδε' for οὕτως. Only in anap. tetr.: Av. 702.

ᾠρικός ⁸ for ᾠραῖος (Ecc. 616): Ach. 272 (See Schol.).

Plut. 963 (double meaning). fr. 235. Never in classic
prose. See *Gratis* insert. 4.

- Life -

I was born November 11, 1874 at Quincy, Illinois, and received my early training there in the public schools. Prepared for college by private instruction at the hands of the Revd John Porter, of Jesus College, Cambridge, the first two years of my college life were passed at Hobart College, Geneva, N.Y., the last two at the University of Pennsylvania, where I received the A.B. degree in 1898. Two years of study followed in the Philadelphia Divinity School, and the Union Theological Seminary in New York City. During the year 1900-01 I taught the Classics at St. George's School, Newport, R.I. The following year and a half was taken up in foreign travel and study at the Universities of Berlin and Munich. The second and third year of my graduate work were continued at the

Ireland Stanford University, Palo Alto, California, where I received the degree of A.M. in 1903. I wish to express here my especial thanks to Dr. A.T. Murray, of Stanford, both for suggesting this work to me and for advice given during its progress. In October, 1904, I came to Johns Hopkins University, Baltimore, and continued my studies in Greek, Latin and Italian. To Drs. Gildersleeve, Smith and Miller I desire to record my gratitude for the help and inspiration they have given me.

Edward William Hope.

Johns Hopkins University
March 31st 1905.

